

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Saddest Words!

By R. A. Torrey

One of the Saddest Utterances That Ever Fell From the Lips of the Son of God

"Ye will not come to me, that ye might have life."—John 5:40.

That is one of the saddest utterances that our Saviour ever spoke. I wish I could reproduce His tender tones and His loving look when He uttered the words. I believe it would break your heart. He came down from Heaven with its glory to earth with its shame, to bring life to men. He went up and down among men proclaiming that life could be obtained by simply coming to Him, but men would not come. And at last He turned round upon the men who had not come to Him, and with a heart aching with disappointment and with tones full of yearning pity, He said: "Ye will not come to me, that ye might have life."

I. Why Any Man Is Lost

Those words contain the explanation why any man is lost. If any man is lost it will be because he will not come to Christ. If any man or woman goes out of this hall tonight unsaved, that will be the reason. Jesus Christ offers life to every man and woman here on the simple condition that you come to Him, and if you go out of this hall tonight without it, it is simply because you would not come to Him.

1. No man is lost because he needs to be lost. No man needs to be lost. God has provided salvation for everybody. The atonement of Jesus Christ covers the sins of every man. He "tasted death—as we are told in the Word of God—for every man, and the offer of salvation is made to every man. If any man does not take it, it is because he will not come and get it. No man is lost because of any purpose or decree of God. It is the will of God, we are told expressly in His Word, that all men should be saved, and He "is not willing"—as we read in II Peter 3:9—"that any should perish, but that all should come to repentance." And if any man is lost, it is solely because He will not come.

2. No man is lost because he has gone down so deeply into sin. Indeed it is true that all of us have gone down into sin so deeply that we deserve to be lost. But "this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners"—even the chief. He can do it. He is doing it every day. Christ did save the chief of sinners—Saul of Tarsus—and He has power tonight to save any man or woman in London. No man or woman is lost because they have gone down so deeply into sin, but simply because they will not come to that only Saviour who has power to save them from their sins.

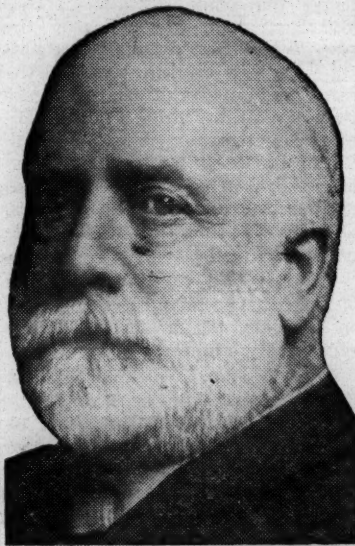
3. No man is lost because he is too weak to lead the Christian life. It is true that every one of us is too weak to lead a true Christian life in our own strength; but, thank God, we have a Saviour who "is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy." If any man is lost, it is solely because he will not come to Christ. If any man or woman or young person goes out of this hall tonight unsaved it is no one's fault but your own, and the whole reason will be that you will not come to Christ and obtain life.

II. Why Men Will Not Come to Christ

But why will not men come to Christ? There are many things that keep them from coming.

1. The first one is sin. I believe that sin is keeping more men and

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Dr. R. A. Torrey

Three Thoughts for Times of Trial

By Dr. Philip E. Howard, Jr.
Editor, The Sunday School Times

"When once the hot pincers of real trouble, impending or arrived, lay hold of our hearts . . ." This is one of Alexander McLaren's striking phrases in his exposition of Philippians. We all know what he means; and how we need something solid and lasting to bear us up, with the added weight of our trouble, at such a time! It pays, therefore, to store the mind with certain undeniable facts against the day of trial.

The Lord Jesus Christ Had Trials

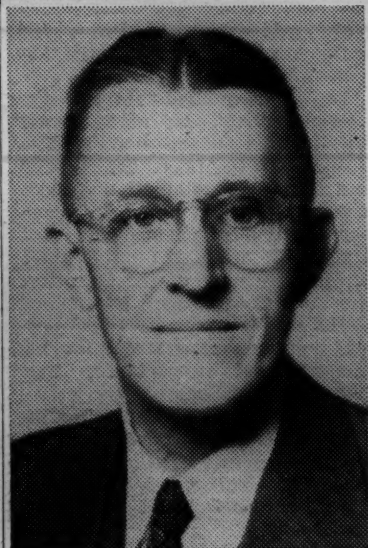
1. *Poverty*.—He was born in a stable and laid in a manger (Luke 2:7). At the proper time His mother offered "a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons" (Luke 2:24). This was according to a divine provision for those who were not able to bring a lamb (Lev. 12:8). He was known as "the carpenter's son" (Matt. 13:55). His triumphal entry into Jerusalem was made on a borrowed colt (Matt. 21:5). He celebrated the last Passover with His disciples in a borrowed room (Mark 14:15). At His death, He was laid in a borrowed sepulcher (Matt. 27:59, 60).

2. *Duty*.—At the age of twelve He had to make the decision to remain in Jerusalem when His mother and foster father left, and later explained this action by saying, "Wist ye not that I must be about my Father's business?" (Luke 2:49). After a busy day and a short night He rose "a great while before day . . . and departed into a solitary place, and there prayed" (Mark 1:35). So He knew what it was to get a weary body out of bed when sleep would have

been sweet. He understood separation and departure, for He deliberately went on His way saying, "I must preach the kingdom of God to other cities also: for therefore am I sent" (Luke 4:43). He went steadily forward toward Jerusalem, knowing that it meant suffering and death (Matt. 16:21). He went bravely forth to meet Judas, knowing that he would betray Him (Matt. 26:46).

3. *Crowds*.—How often have we said or thought that we would like "to get away from it all"! This longing is not new, for David cried out long ago, "Oh that I had wings like a dove! for then would I fly away, and be at rest" (Ps. 55:6). But the Lord Jesus could not avoid the crowds, for He came "to seek

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Dr. Philip E. Howard, Jr.

Ceremonial Law Forbids N. T. Christians the Unequal Yoke

Adulteration of the Gospel Seed, Mixed Breeding Spiritually, Yoking Up Saved and Unsaved Workers, Adding Any Human Merit to Salvation by Christ's Imputed Righteousness Forbidden in Old Testament Ceremonial Law

By Evangelist John R. Rice

"Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. Thou shalt not plow with an ox and ass together. Thou shalt not wear a garment of divers sorts, as of woollen and linen together."—Deut. 22:9-11.

"Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee."—Lev. 19:19.

The ceremonial law is part of the Bible. It is God's Word. It is not only God's Word to the Jews, but God's Word to Christians. Paul commanded Timothy to learn and teach and preach all of the Old Testament, saying, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16,17). All the Bible is the Word of God. All of it is profitable for Christians. So

in the ceremonial law God has instructions for Christians.

It is true that the letter of the ceremonial law, that is, the ceremonies themselves, was particularly for Jews. We do not now offer animal sacrifices, picturing the coming Saviour. We do not now circumcise boy babies as a ceremonial rite to set them apart for God as Jews were required to do. We do not now observe the Jewish feast days. We do not have the Jewish temple and the Jewish priesthood. The letter and the ceremonies of the ceremonial law were particularly for Jews. But the spirit and the spiritual meaning of the ceremonial law is as binding on a New Testament Christian as on an Old Testament Jew.

God dealt with the nation Israel in great detail throughout the Old Testament, and gave us an inspired account of His dealings. But we are told, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11). When God dealt with the Jews, He meant to be dealing with the whole world. When He wrote of His dealings with the Jews, He wrote these things to hold up the Jews as examples, and so give us holy admonition.

So the ceremonies of the law were not arbitrary. They were rich in spiritual meaning, eternal meaning. Just as the parables of the New Testament are not given for their own sake, but for the spiritual lessons, so the ceremonies of the law were given, not for their own sake but for their spiritual meaning. The story itself is not so important, that charming story that "a certain man had two sons," but it is so important that everybody see that every poor sinner is a prodigal who is wanted at home and who will be forgiven

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PROUD DUST

By Rev. L. Victor Cleveland, Th.B., A.M., Ed.M.
Canterbury, Connecticut

In these days of darkness, trouble, and confusion man flounders as never before. There are, as the Bible prophesied, afflictions and tribulations such as have not been from the beginning. There is great darkness and a widespread, awful, and deep blanket of sin over the human race. Man is a bit of proud dust who is fanning fires of unbelief in his Creator, and rejoicing in the sophisticated "creeping socialism" and galloping atheism of today. Experts and scholars and intellectuals get stricken with some disease—some leprosy of sin—which they think elevates them above mere Bible writers who were moved by the Holy Spirit of God to pen eternal Truth!

Do Not Dodge the Truth About Sin and Man's Fall

Men turn away from the concept of sin and a devil, even at a time when the sin of the world was never more ghastly, shocking, and beastly, and ready to swamp humanity in quagmires of stern judgment. "All have sinned, and come short of the glory of God." To hide from the truth avails nothing. What does it avail an ostrich if she hides her head in the sand so she can figure the hunter or other enemy cannot see her? And have we hidden away from God—or really banished our Creator? Much sooner let a watch deny its designer! Or a telephone exchange insist that no mind is or ever was connected with its in-

tricate operation or repairs! And how proud would a watch be, for example, if it could think about the time it was keeping! Or plan for tomorrow! Yet man, proud dust, thinks and plans, loves and dreams, calculates and builds. No watchmaker ever yet designed a chronometer that could periodically issue from its stem a brood of little watchlets, all ticking and "going" concerns! Yet man has offspring, "little men and women," who are made in his image and likeness. The same man often finds it in his heart to deny the Creator who made man in His image and likeness! Man thus listens to the subtle voice which cooed: "Yea, hath God said . . . ?" The devilish voice that said, "Ye shall not surely die! Ye shall be as

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L. Victor Cleveland



Before you read this, we will have had the large mass meeting in gigantic Temple Baptist Church, Detroit, on Tuesday night, August 4, to plan and promote a statewide campaign of evangelism in Michigan. We are expecting many, many preachers for the luncheon at 5:30 and for the open forum discussion, questions and answers, etc., and a great crowd in the evening service, with Dr. G. B. Vick presiding and words by Dr. Tom Malone and a message by this editor.

More will be published in THE SWORD after that conference takes place.

However, good Christian leaders in Michigan have agreed that we should have a great number of one-day revival rallies throughout Michigan. In some cases Dr. G. B. Vick can go with me for the rally. In some cases Dr. Tom Malone can go with me. I hope to have other nationally known soul winners in some. I hope to have in many of these one-day rallies my assistant and announcer in the "Voice of Revival" broadcast, Evangelist Bud Lyles, a sweet singer and useful man of God.

In these one-day rallies, we would seek to stir up revival fires, as well as to give practical help to pastors and churches about getting sound evangelists. We would help plan with groups where there is need for a missionary revival to start a good mission Sunday School and perhaps a new church under the motherhood and sponsorship of some other good church. Wherever there are three or four or perhaps a dozen pastors who would like to co-operate in a campaign, we would plan to help them to get in touch with an adequate and trustworthy proven preacher who would keep expenses moderate, who would preach plain, whose methods would be unquestionable, and who has experience in true Spirit-led revival.

Some blessed experienced men of God, great soul winners, have agreed to work with us in some of these city-wide campaigns.

Any preacher who reads this who would like to have a one-day rally in your community, please see if you can get four, five, or more preachers to co-operate, and then write me of a proposed date and an alternate date, perhaps, when you would like to have such a conference. I will be glad to have a luncheon with preachers with questions and answers. Then we would like to have an after-

noon service where we can get fifty or more people together to talk about prayer and soul winning and house-to-house visitation and the essentials of revival. Then we would like a big evening rally to preach on revival and soul winning and the power of the Holy Spirit. We will plan to bring printed material announcing the best reliable evangelists who are definitely committed to the Bible plan of evangelism and who are proven soul winners, sound in doctrine and fervent in spirit.

Will you preacher brothers in Michigan see if you can stir up plans for such a rally in your town, in your own church, or in a brother pastor's church? It might mean the coming of great revivals in some of the churches, or a town-wide revival, and many people saved. At any rate we are glad to give our time and efforts to stir up revivals, to keep down costs within reasonable limits, and to build up the Bible-believing churches, strengthen Bible preaching pastors, and to win thousands of souls.

Address Evangelist John R. Rice, Box 420, Wheaton, Illinois.

Anniversary Services With Dr. Ford Porter, Berean Gospel Temple, Indianapolis, July 12

It was a joy to go to Indianapolis and to be with my long-time friend, Dr. Ford Porter, head of Berean Gospel Distributors and pastor of the Berean Gospel Temple. The occasion was the twelfth anniversary of the church in its present location. I preached four times including radio, Sunday morning service, afternoon service, and evening. The house was full Sunday morning. God spoke to our hearts. I had the joy of winning a sixteen-year-old boy to Christ. In the afternoon there were many preachers present, perhaps thirty-five or forty, and we had a blessed dedication service for preachers with many tears after I preached on "The Farewell of a Fighter" from II Timothy 4:6-8. The evening service was evangelistic and I rushed to the plane just in time to fly back to Chicago for a brief night and then away the next morning to St. Paul, Minnesota, and northern Wisconsin for five days of vacation.

Five Carefree Days of Rest, Play, Fishing, Fellowship

Mrs. Rice had gone Saturday, July 11, with four sons-in-law, five daughters, and eleven of the grandchildren to cottages beside the Beaver Dam Lake near Cumberland, Wisconsin, for a week's vacation. On Monday I flew up to St. Paul where Mrs. Rice met me and we drove one hundred miles over into Wisconsin. Son-in-law Walt Handford was called to Seattle to the bedside of his ill father to return Friday morning. Son-in-law Don Sandberg and our daughter Jessie and two children could not come because Don spent

the week with 130 youngsters at a camp and helped win nearly thirty to Christ, while Jessie kept the two little ones home with the measles.

Those five days I fished, I went swimming, I played golf with my sons-in-law on a nearby golf course, I played checkers and other games, I read. I worked hard at trying to enjoy the rest and vacation with the family, partly for their dear sakes and partly because I need to learn to rest and play a little more. It had been long since I took so many days without much work. I did have a dictating machine along and dictated a major part of a serious sermon. We caught lots of pan fish and they were good, mainly sup perch with some bass, but caught no big game fish like northern pike and muskies. I greatly enjoyed the children and grandchildren, enjoyed the carefree days. But I must confess that it was with very great eagerness that I got back home Saturday evening and into preaching and editing and working again.

At Flint and Pontiac, Michigan, July 19

Last Sunday morning I arose at 4:30 and left a little after 5:00 to drive to the Chicago airport where at 6:22 I took a plane to Flint, Michigan. I had an hour's rest in the hotel, then I taught combined adult and young people's departments on the Christian home. At 11:00 I preached by special request of the pastor, Brother Don Lougheed, on "Beware of False Prophets," or what the Christian ought to do about modernists. It was a blessed time of consecration. Although I did not preach to the unsaved, I had the joy of winning a teen-age girl to Christ after the service.

The Flint Baptist Temple has grown in five years to a strong church, with a large auditorium seating over seven hundred and a Sunday School which ordinarily runs around six hundred and even in the midsummer slump was nearly five hundred in attendance last Sunday. An aggressive visitation and soul-winning ministry has been greatly blessed of God in a needy field.

In the afternoon Brother Lougheed and I attended the city-wide revival campaign in a big tent at Flint conducted by our associate and friend, Evangelist Robert L. Sumner. It was a strong, scriptural, and heart-blessing message on Heaven we heard, with sweet music, good fellowship. We learned later that the campaign closed that night with a number more people saved.

Sunday night I was driven to Pontiac where I preached in Emmanuel Baptist Church for Dr. Tom Malone. The Sunday evening audience of about 750 people with a choir of fifty or more and lots of special music gave the essentials of a warm and blessed revival-type service as I preached on the backsliding of Lot, "The Ruin of a Christian." There was a deep moving of God's Spirit to concern us all about our lost loved ones and a sense of responsibility for our cities about us under the curse of God for their sins.

Dr. Tom Malone had thirteen people come forward Sunday morning. Year in and year out they have people saved. It is one of the strongest and most successful soul-winning churches in Michigan.

We were glad to have a number of preachers who left their own services to come to the Sunday night service at Pontiac along with ministerial students and many others. How sweet the fellowship!

Dr. Malone had started the previous Wednesday night to get one hundred subscriptions to THE SWORD OF THE LORD. He already had forty. We got forty-one more subscriptions and he said, "I will get the rest of them Wednesday night." We are glad for this noble brother, member of the Sword of the Lord Co-operating Board, one of the greatest preachers in America, and we are grateful for his interest and support for THE SWORD OF THE LORD.

My plane from Detroit to Chicago was late. I arrived home a few minutes after 3:00 a. m., slept three and a half hours, and was at the office for work at 8:00 Monday morning.

And I must admit a real sweetness and refreshing in getting

Gift Suggestions for Money Saving in August

By Viola Walden, Editor's Assistant

Once again during the month of August we have a sale on books and pamphlets written by the editor, and some other authors. The price has been reduced on every book and pamphlet twenty per cent, or one-fifth. Get \$10 worth of books for \$8, for example. We suggest some ways of using these books to the glory of God while you can get them at fine reduction in price and save money. We must keep our organization going through the hot summer months, and we urge you to take advantage of the opportunity to buy as many of our books as you wish and need at this low price. Thus we can keep our workers busy and you can save money on Christian literature that you need.

"PRAYER—Asking and Receiving" Used As Prayer Meeting Text Book and in Bible Classes

Dr. Rice was speaking some time ago in Johnson City, New York, at the John A. Davis Memorial Bible School and a woman told him how her church had been using his book, *Prayer—Asking and Receiving*, in studies in the prayer meeting. As many as possible of the church secured the book and read the chapters and then the pastor talked on the Bible subject discussed in one chapter of the book for each Wednesday night. Others listened, looked up the references in their Bibles, and she said that they were greatly blessed.

We have had reports from scores of pastors who have used this book on *Prayer* as a textbook for Wednesday night services.

One Brooklyn pastor ordered thirty copies of the book on *Prayer* for his church. Mrs. Wirtz of Chicago ordered seven copies, five to be given to friends and two to remain in a lending library.

Now is the time to get this famous book while you can get it for only \$2.40 during the August sale. The regular price is \$3. And remember, 175,000 copies have been published, and it is America's best seller on prayer. Will you make sure that your pastor, some troubled friend, or new convert receives the blessing of this Bible teaching on prayer, with abundant personal illustrations? Remember that the 328-page book, beautiful clothbinding, is sent postpaid for only \$2.40 a copy. Will you order yours at once? Five copies for \$12.00. An ideal gift. Hadn't you better get several copies and save money? After September 1 the price will be the regular \$3 per copy.

Pastor Gives "Home: Courtship, Marriage and Children" to Every Couple He Marries

A pastor who orders five copies of the book, *The Home: Courtship, Marriage, and Children*, at a time writes, saying: "I would not be without it. I give a copy to every couple that I marry." A number of other ministers follow the same practice.

What could you do to guarantee the happiness of a young couple starting their home that would be better than giving this book which tells the duties of husbands and wives . . . how to have family altar . . . correction and discipline of children . . . normal sex life in marriage . . . etc., etc.? Hundreds have written to tell us how they refer to the book constantly.

One young mother wrote saying, "We keep your book on the Home at hand and refer to it more often than to the Bible." Of course we believe that every home must put the Bible first and use the Bible more than any other book, but this young couple simply meant that they did not know where to



Viola Walden

find the Scriptures on their problems for themselves and looked in the book on *The Home* to find what God's Word said about each problem it discusses. And that is the value of the book, that it is really full of Bible teaching on home problems, Bible preaching on home duties. This book has saved many a home from ruin, according to reports sent to us frequently.

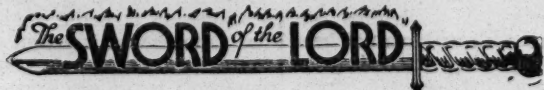
In Ontario, Canada, a young couple had separated and the wife had applied for divorce. A sixteen-year-old neighbor boy had ordered this book, *The Home*, but on receiving it at the post office he remembered this couple and said to himself, "They need to read it worse than I do." So he went by the home where the young husband was alone, left this book. The young husband read several chapters. His anger and stubbornness turned to penitence. He went at once to the home of his wife's people, pleaded with her to read some of the chapters. She did, and they knelt together, confessed their sins and failures to God, then put their arms around each other in love and forgiveness. The divorce proceedings were stopped. When Dr. Rice preached in Toronto they drove eighteen miles to hear him, and side by side, with shining faces, told how this book had saved their home.

What a blessing you can be by giving this book to young married couples! Use it as a wedding gift, an anniversary gift, a Christmas gift, or just do it for Jesus' sake.

This book has also prevented some marriages that would displease God. A worldly Christian young woman was engaged to marry an unsaved man. Her sister gave her this book to read. She saw the folly of her course and broke the engagement and set out to live for God.

The usual price for this big book of 381 pages, 22 chapters, is \$3.00. During August only, you may have it for \$2.40 a copy, or

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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back into the Lord's service and hardship and toil, after fretting a bit about the five days of vacation!

Let's Set a Scriptural Pattern for Evangelism!

There are many enemies to scriptural evangelism. Modernists do not want scriptural evangelism. They may want some kind

of public religious services that will get them some members, but they do not want scriptural evangelism, preaching the blood, the wickedness of unbelief, the absolute necessity of the new heart, God's demand for repentance.

Worldly Christians do not want evangelism. They are afraid of preaching against sin. And the

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Hear "Voice of Revival" Dr. Rice, Choir, and Duet

Nation-Wide Broadcast Gaining Ground. Hearers of Only About Half of the Stations Paying Their Way. Letters Show Increased Hearers and Interest

By Editor John R. Rice

The nation-wide "Voice of Revival" broadcast has been going now for seven months. God has wonderfully helped, has raised up many friends. We lacked \$1,300 of having money enough in hand to pay the June radio bill on time. We paid \$4,000 down, and some \$1,600 more a few days later. The added expense of about \$500 a week when we put on the big WABC station in New York City (770 on the dial, 50,000-watt clear-channel, 1:30 P. M. Sunday) and WAPQ, Mount Airy, North Carolina (740 on the dial, 1:00 P. M. Sunday), meant that we had to raise more money, and so more friends will have to hear the program, be blessed, write us and help with the expense. We believe God who has started His blessing will continue it and we step out by faith.

As you read this issue of THE SWORD OF THE LORD we will be needing about \$6,000 more to pay the July radio bill.

Readers in New York Area Can Hear WABC. See Map

Under this column you will see a map of the New York City area. The shaded area within the dark line is the area where in the daytime this big radio station WABC can be heard (0.5 MV/V signal strength).

WABC is New York's first radio station, is owned and operated by the American Broadcasting Company. With 50,000 watts, clear-channel, on 770 KC, WABC covers the most heavily populated area in the United States. Well over twenty-one million people live within the WABC 0.5 MV/V area.

You will note that the twenty-one million people covered in this daytime hearing area of WABC are in half of Connecticut, much of New York State, all of New Jersey, and the eastern part of Pennsylvania including Philadelphia, and other principal eastern Pennsylvania cities.

If you live in this area within 125 or 150 miles of New York City, you can probably hear the "Voice of Revival" broadcast 1:30 to 2:00 p. m. each Sunday, just following the broadcast by Dr. William Ward Ayer. We beg you to listen in. Try to get the program. And get neighbors and friends to listen. And of course we want you to prayerfully consider helping support this broadcast preaching to those available of the twenty-one million people who could tune in.

Hearers on Ten or Twelve Radio Stations Are Paying for Those Broadcasts Most of the Time

We are glad that of some twenty-three stations, people in the area of ten or twelve of these stations are sending enough money most weeks to pay the actual radio station fee. It varies from week to week. However, in the New York City area less than half of the heavy broadcast fee is paid by those who hear or could hear the broadcast.

The Editor's College English Teacher Hears Broadcast and Writes

Among the many letters from old friends who hear the broadcast is one from Miss Bernice Neel, who taught English to Mrs. Rice and me when we were students at Decatur Baptist College at Decatur, Texas. Then she went to Brazil as a Southern Baptist missionary where she served over thirty years and is now retired. In a lovely letter to Mrs. Rice she says, "How very proud you and John must be of your daughters. What a wonderful help they are in John's work. I love their music. I am enclosing a small check for the revival hour. It is such a soul satisfying program. I hope it can continue on and on." Miss Neel is visiting a fellow missionary, also

retired, in Fayetteville, Arkansas, but she regularly lives in Texas. How many old friends are listening in!

Five Sundays in August: Costs \$7,500

In August there are five Sundays, so there will be five weeks' broadcasts to pay for in this summer month. We ask that those who want to get out the Gospel will join us in earnest prayer that the Lord will, through His people, provide for this work. It is purely a gospel work. We ask no money for this preacher who preaches. I live on the offerings of God's people for my revival and conference work. We ask help to carry the Gospel to those twenty-one million people in the New York area who listen over WABC, to the other millions who hear in all Michigan and Ohio and nearby states through the Detroit-Windsor broadcast, and the other thousands all over America who hear. Thank God that beloved good men are paying for the broadcast in Ashland, Ohio, and in Puerto Rico. But we will need about \$7,500 for radio expense in August. It is a matter for prayer.

And to everyone who sends a radio gift of \$1.00 or more during August, we will send free the very popular book of *Poems That Preach*, 110 heart-warming poems selected through many years, and used in THE SWORD OF THE LORD. A copy is yours free for a radio gift of \$1.00 or more during August. And we trust thousands will have part in this important work.

Address the "Voice of Revival" Broadcast, Box 420, Wheaton, Illinois.

BIGNESS IN GOD'S SIGHT IS MEASURED IN TERMS OF QUALITY. NOT QUANTITY.—BOB JONES, JR.

On These Stations Each Week

State	Town	Station	Frequency	Time (each Sunday)
Calif.	Los Angeles	KBBI(FM)	107.5 MC	9:00 am PDT
Calif.	San Diego	XERB	1090 KC	10:00 pm PDT
Calif.	Denver	KLIR	990 KC	8:30 am PDT
Ga.	Toccoa	WLET	1420 KC	3:00 pm MST
Ill.	Chicago	WLS	890 KC	8:00 am EST
Kan.	Leavenworth	KCLO	1410 KC	11:00 pm CDT
Kan.	Newton	KJRG(FM)	92.1 MC	3:00 pm CST
Mich.	Detroit	CKLW	800 KC	9:30 am CST
Mich.	Grand Rapids	WFUR	1570 KC	2:30 pm EST
Mich.	Muskegon	WMUS	1090 KC	9:30 am EST
Mo.	Springfield	KWTO	560 KC	2:30 pm EST
Nebr.	Columbus	KJSK	900 KC	2:00 pm CST
N. Y.	New York	WABC	770 KC	Wed. 1:30 pm CST
N. C.	Hamlet	WKDX	1400 KC	1:30 pm EDT
N. C.	Mt. Airy	WPAQ	740 KC	1:00 pm EST
Ohio	Ashland	WNCO	1340 KC	1:30 pm EST
Pa.	Montrose	WPEL	1250 KC	1:30 pm EDT
S. C.	Greenville	WMUU	1260 KC	3:05 pm EST
Tenn.	Chattanooga	WAPQ	1150 KC	7:00 pm EST
Tenn.	Dallas	WFAA	820 KC	7:30 am CST
Tex.	Longview	KLTI	1280 KC	8:00 am CST
Wash.	Seattle	KGDN	630 KC	7:30 am PST
Puerto Rico	Vieques	WTVV	1370 KC	12:00 pm AST

INCIDENTS and Illustrations



By
Evangelist Robert L. Sumner
Contributing Editor

Mayhem at the Movies

A large metropolitan newspaper features a special section on their Saturday theater page which they title "Kid Matinees," listing the neighborhood shows for children that day. I happened to notice it when I was in that area for a revival campaign and on that particular day the kiddies' matinees featured such films as: "Wild Harvest," "From Hell to Texas," "Apache Territory," "House on Haunted Hill," "Giant Behemoth," "Alias Jesse James," "Sound and the Fury," "Jailhouse Rock," "Backlash," and "Ghost of China Seas."

The thing that made it so interesting was the fact that the same newspaper, on the same page, featured another listing of movies under the title "Age Groups." It listed pictures which had been viewed by members of the local permanent reviewing board and had been classified according to recommended age groups. Several of the movies listed in the "Kid Matinees" section were described in this classification as for "Adults" and "Mature Young People," yet they were the featured films for the kiddies that particular afternoon!

Incidentally, one of the kiddie highlights, "Sound and the Fury," was reviewed by *Time* magazine. Without trying to give the entire review here, let me quote enough for you to see what this "kiddie" film is like. Said the reviewer:

"The hero (Yul Brynner) is a gloomy and passionate young man. The heroine (Joanne Woodward) is his ward, a gay young sprig on a rotten family tree. The Compons have been drunk for a couple of generations, and have long since sold their birthright for a mess of corn liquor..."

Describing the plot, the reviewer states that the heroine becomes sick of the hero's tyranny, then, "desperate for affection, she goes off on pathetic tangents of rebelliousness—threatens to undress in public, pawns her schoolbooks to pay for a permanent wave, takes clandestine bus trips to Memphis. 'I gotta get chances in this life,' she rages, and before long she gets one with a roust-about (Stuart Whitman) in a traveling carnival. He is not a bad young fellow, but he is not good either, and before he is through he almost takes the girl for everything she has—including \$3,000 her guardian has been hoarding..."

According to the reviewer, one of the best performances in the film is turned in by Margaret Leighton, who "plays the heroine's prodigal mother, a poor, silly, flirty, middle-aged Southern charmer who has lost her looks and finds she has nothing left to live on but her relatives, her whisky and a vanity case full of messy little memories. She goes home to discover that the daughter she abandoned at birth is a half-grown woman who needs her desperately. She longs to help her; for the first time in

her miserable, selfish life she longs to do something for someone else. She finds that she cannot; she is not woman enough, is not human enough."

Time reports that the movie has "a happy ending!"! Quite a "kiddie" film, is it not? It is not!!

Dr. Alton Ochsner, famous New Orleans cancer specialist and a director of the American Cancer Society, suggested a chest x-ray four times a year—every three months—on the part of everyone who has smoked 25 years or more. He insisted that every smoker who continues smoking will eventually develop lung cancer, adding, "The only reason some smokers will not develop cancer is that they will die of something else first."

Guaranteed Truancy Cure

A visitor from Liberia, in Chicago to study American police methods, passed on a proven method in dealing with juvenile offenders who like to skip school. Said Sgt. David M. Paasewe, the Monrovia officer, "When a child won't go to school in Liberia, we have him sweep up and wash windows in the police station. After a day of that he wants to go back to school."

It would be worth a try, wouldn't it?

Also on the school front, a civic leader down in Perrine, Florida, revealed that teen-agers in south Florida were "bringing vodka to school with their lunches." It seems the kids had substituted the "milk break" for a "vodka break." George Cadman, president of the local Lion's Club, said that high school students were "going out to their cars to take a drink at recess" and he urged a state-wide drive against the sale of alcoholic beverages to minors.

While we are on the subject of school, it might be well to pass on the opinion of Dr. Francis Horne, president of the University of Rhode Island. He told the Eighth Annual Conference on Children and Youth, meeting at Providence, Rhode Island, that the influence of the school upon children is greater than the influence of either home or church. Said Dr. Horne, "The influence of the family, beyond purely hereditary factors, is decreasing and I see no prospect of reversing the trend." If that be true, it is certainly tragic!

Despised Mercy

George Sholler, a 48-year-old Clio, Michigan, man noted two men standing helplessly beside their stalled automobile. Since it was the wee hours of the morning and the possibility slight that anyone else would aid them, Sholler stopped and asked what he could do to help. It seems they needed gasoline for their car so he drove them all the way to his home and brought them back with the gas. Then, hitching a chain to their auto, he towed it until it started. However, when Sholler bent over to unhook the chain, he was hit on the head with a beer bottle and punched in the face. Taking his wallet containing several dollars, the ungrateful thugs drove off. Sholler required hospital treatment for head cuts.

Do you think these men were wicked and unappreciative for the way they treated their benefactor—one who was not obligated in

(Continued on page 7)



"Poems That Preach"

Lovely Book of 110 Best Poems, Selected Through Seventeen Years for Use in THE SWORD OF THE LORD, Free With Every Gift of \$1.00 or More to the "Voice of Revival" Broadcast

During the month of August the "Voice of Revival" broadcast on some twenty-five stations, covering the largest cities in America, will offer the very popular book, *Poems That Preach*, free with every radio gift of \$1.00 or more. The money will be used for paying for radio time getting out the Gospel, for the radio engineer, tapes, postage, etc.—a purely missionary soul-winning revival enterprise.

These 110 poems are in a beautifully printed paper-bound book, printed in blue. Here are some of the best loved Christian poems on the Bible, on charity, consecration, consolation, courage, on faith, home, hope. There are practical poems, poems on prayer, on revival, on salvation, on sin and victory and warning, and miscellaneous. Here we print some of them for your enjoyment. We suggest you read them aloud slowly and enjoy them and read them to others.

GOD BLESS YOU!

I cannot find a truer word,
Nor better, to address you!
Nor song, nor poem have I heard,
Is sweeter than, "God bless you."

God bless you! Thus I've wished you
All that Christian joy possesses,
For there can truly be no joy
Unless, indeed, God blesses.

God bless you! So I breathe a charm
Lest grief's dark night oppress you,
For no matter how you shout it, he won't really care about it,
If it's God's way to bless you.

And so through all your earthly days
May shadows touch you never,
But if they should, God's blessing
Will keep you safe forever.

JUST TELL HIM NOW

If with pleasure you are viewing any work a man is doing,
If you like him or you love him, tell him now;
Don't withhold your approbation till the parson makes oration,
And he lies with snowy lilies o'er his brow;
For no matter how you shout it, he won't really care about it,
He won't know how many teardrops you have shed.
If you think some praise is due him,
Now's the time to slip it to him,
For he cannot read his tombstone when he's dead.

More than fame and more than money,
Is the comment, kind and sunny,
And the hearty, warm approval of a friend;
For it gives to life a savor, makes you richer, stronger, braver—
Gives you heart and hope and courage to the end.
If he earns your praise, bestow it;
If you like him, let him know it;
Let the word of true encouragement be said.
Do not wait till life is over and he's underneath the clover,
For he cannot read his tombstone when he's dead.

—"Daddy" Silverwood, Los Angeles, 1934

BEGINNING ANEW

He came to my desk with quivering lip;
The lesson was done . . .
"Have you a new leaf for me, dear teacher?
I have spoiled this one!"
I took his leaf, all soiled and blotted,
And gave him a new one, all unspotted;
Then into his tired heart I smiled:
"Do better now, my child!"

I went to the throne with trembling heart;
The day was done . . .
"Have you a new day for me, dear Master?
I have spoiled this one!"
He took my day, all soiled and blotted,
And gave me a new one, all unspotted;
Then into my tired heart He smiled:
"Do better now, my child!"

—Carrie Shaw Rice

LEAVE IT WITH HIM

Yes, leave it with Him; the lilies all do,
And they grow;
They grow in the rain, and they grow in the dew—
Yes, they grow.
They grow in the darkness, all hid in the night,
They grow in the sunshine, revealed by the light—
Still they grow.

They ask not your planting; they need not your care
As they grow.
Dropped down in the valley, the field—anywhere—
Yet they grow.
They grow in their beauty, arrayed in pure white;
They grow, clothed in glory, by Heaven's own light—
Sweetly they grow.

The grasses are clothed, and the ravens are fed,
From His store;
But you who are guarded and loved and led—
How much more
Will He clothe you, feed you, and give you His care!
Then leave it with Him; He has, everywhere,
Ample store.



The Perkins Blue

By Elizabeth Craig Haynes

Ricky wasn't much of a hand at writing letters, and except for receiving such items as "The Great Mystery Atomic Ring" and the "Cosmic Glow Code Belt" in return for a couple of box tops or candy wrappers, he never received any mail from one year's end to the other.

So when the mail man's whistle sounded shrilly on the front porch this beautiful afternoon in early October, Ricky wasn't too thrilled, although he answered as a matter of duty. There were some letters for Mother, some magazines and a package. Ricky glanced with only mild curiosity at the name on the package—

Richard Perkins Keith, Jr.
815 S. Walnut St.
Oakdale, Ill.

"Mother," he yelled as he ran into the kitchen, "I got a package. It's for me, honest. Look—my name."

"It's from New York. Uncle Bill's there. Remember?"

Ricky excitedly opened the box and found to his delight a fine, regulation-sized, genuine pig-skin football.

"Boy, oh! boy," he shouted. "Isn't that keen? Wait 'til I show it to the 'Royal Maroons.'" He bounced it on the kitchen floor, and it sprang like a live thing into his outstretched hands.

"Don't kick it in the house, Son," said Mother. "And don't go out now. Dinner is just about ready."

Ricky walked into the living room. It was a long, narrow room directly connected with the dining room. What a nice clean sweep for just one kick—just a gentle, easy try-out. It wouldn't hurt anything. He'd control it. It was all in knowing how. He'd kick it real easy-like through the double doors and it would land light as a feather on Dad's arm chair. Mother had forbidden him to kick it in the house, but shucks, he couldn't wait 'til after dinner to try it out.

He stood in the dining room facing the living room window. With eyes aglow he dropped the football squarely on the toe of his shoe. It shot up like a rocket and sailed rapidly through the full length of the dining room; then for some unknown reason it suddenly careened over to one side of the living room toward the mantle, and to Ricky's horrified eyes it shot like an arrow at the "Perkins Blue," which wobbled uncertainly for a second and then fell with a sickening crash into many pieces on the stone hearth below the mantle.

Now the "Perkins Blue" was a blue china vase that had been in mother's family for over a hundred years. It had been given to Mother's grandmother for a wedding present, and was left to Mother in Great Grandmother's will. Miss Jo Goode who owned the Antique Shop had several times asked Mother to sell it to her, but Mother had said she wouldn't sell it for any price.

Yet there it lay, smashed beyond any possible repair. Ricky

stood staring at it with wild, terror-stricken eyes. What should he do: Should he go right out into the kitchen and tell her? Stooping down on his knees he determined to hide the broken pieces under the rug by the wing chair.

Dinner was kind of special—everything that Ricky usually loved, but he wasn't a bit hungry. After dinner they all sat in the living room. Ricky had difficulty in not staring continually at the vacant spot on the mantle. No one had noticed it yet. But when would they? What would Mother do? Would she scream? Or worse, would she burst into tears? A tiny ray of hope entered his worried, fearful heart. He could deny all knowledge of what had happened.

Dad took his Bible and Sunday School quarterly and began to study his Sunday School lesson. "What's the lesson for tomorrow, Daddy?" asked Barbara.

"Well, the title," said Daddy consulting the quarterly, "is 'The Sin of Deception,' and the story is about the sin of Ananias and Sapphira."

"Oh, I know that story," said Barbara. "They sold some land and brought the money to the apostles, but lied about how much they got for it."

Ricky squirmed uneasily in the wing chair. Presently he could stand it no longer and he rose from the chair and said he guessed he'd go to bed. Ricky undressed and crawled into bed. He tossed and turned, and turned and tossed. The thought of the sudden death of Ananias and Sapphira kept returning to his troubled, guilty mind and he just couldn't stand it another minute.

"Mother," he called hoarsely from the stair railing, "Mother, would you come here a minute?"

"Yes, dear," replied Mother from downstairs.

"I've got something awful to tell you." Stifled sobs came from under the bed clothes. "Something terrible's happened. It's the 'Perkins Blue,'" gasped Ricky between sobs. "It's all broken."

"How did it happen?" asked Mother, sitting on the side of the bed.

"I just tried out the football and it landed right on the mantle and knocked over the 'Perkins Blue.'"

"I told you not to kick the ball in the house," reminded Mother.

"I know it," moaned Ricky, "and I'm awful sorry, Mother, and I hid it under the rug, and I have been so scared you'd find it."

Mother's arms went around Ricky's sobbing body and she kissed his hot burning cheeks.

"Thank you for telling me, Son," was all she said.

Ricky felt so relieved and happy that he was just about to go to sleep when he heard Mother calling him to come downstairs.

"Now what's cookin'?" thought Ricky, all upset again.

"Mother has told Daddy. What's he going to do? Whip me or take my allowance for good or what?"

Yes, leave it with Him; 'tis more dear to His heart,
You will know,
Than the lilies that bloom or the flowers that start
'Neath the snow.
What ever you need, if you ask it in prayer,
You can leave it with Him for you are His care.

The above is only a sample. You may have the whole book of 110 great "Poems that Preach" free with any gift of \$1.00 or more to the "Voice of Revival" broadcast.

There are five Sundays in August, and our radio expense will run over \$7,500. Oh, pray for the power of God on the revival preaching, the revival music, the earnest invitation and warning of this broadcast! And if you want to have a part in this joyful work, then you may do so. The book, *Poems That Preach*, will be sent free for every gift of \$1.00 or more for the "Voice of Revival" broadcast, for the August expenses. Address "Voice of Revival," Box 420, Wheaton, Illinois. And God bless you.

He went slowly down the stairs. There were a few moments of heavy silence.

Then Mother said, "Look all around, Son, and see what you can see." There was a twinkle in her eyes.

Ricky looked all around the room, and then his eye suddenly lighted on the mantle. There to his utter amazement was the "Perkins Blue," as tall and straight and gleaming as it ever was.

"Hey," shouted Ricky, jumping up from his chair, "what's goin' on here? I don't get it. How come?"

"Good news for you, Son," said Daddy, pulling Ricky down to the arm of his chair. "Tell him, Mother."

"This is the real 'Perkins Blue,'" explained Mother. "The other one was just a cheap imitation." (Continued on page 8)

"The fear of the Lord is the beginning of knowledge . . ." Proverbs 1:7

HAVE YOU CONSIDERED

Kingswood Christian High School?

Inquiries and applications are coming daily. People are happy to learn of Kingswood. Kingswood is "different" in that, in obedience to the call of God to its founders, its charges are adjusted to meet the need of any boy or girl who desires to attend a Christian High School. No one is too poor, no one too rich. Kingswood, under God, is everybody's School of Opportunity. Write A. E. Wachtel, President, Box 238, Morristown, Tennessee.

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Your spare time can be worth up to \$75 a week and more . . . and full time up to \$10,000 a year, and more!

Here is what some of our folks are doing now: J. C. Robison has earned over \$12,000.00 this past year; Mrs. Helen E. Hiatt recently made \$483.00 in her first six-week period, part time; Edward Hamm, a former pastor and father of two children, earned \$397.40 in a typical month, full time; Mrs. Hazel Garberson, housewife and mother, has made from \$3,985.00 to \$5,400.00 a year part time, over a 15-year period; Rev. R. S. Harde-man, busy pastor of an 800-member church, made \$524.00 in one month, part time.

You, too, can enjoy this profitable work—and render a valuable service to the Lord and your fellow men. Just fill in the coupon NOW—and we'll help you get started immediately.

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"A Big Flop"?

Time Magazine, in July 13 issue, reported Dr. Billy Graham's return from Russia. (The publisher of Time, as well as of Life and Fortune magazines, Henry P. Luce, which magazines take millions of dollars of liquor ads annually, was a member of the New York Crusade Committee, and so, presumably, favorable to Dr. Graham.)

Said Time Magazine:

"Hawk-eyed Evangelist Billy Graham came home from Europe after seeing the sights in London (TIME, June 22), sighting the signs in Moscow. His observation of the U. S. S. R.: 'They have not been able to stamp out God in Russia . . . Went to a number of churches, and I estimate that at least one-fifth of the congregation were teen-agers.' Then Graham, who presided over a mammoth crusade in New York City in 1957, came close to admitting that it had been a big flop: 'It was like a flea crawling on an elephant. New York is so big that it absorbs almost anything. It's like China in that respect. Our type of crusade makes a far greater impact on a smaller city . . . Perhaps if we try it on a borough-to-borough basis, New York can be reached.'"

Billy Graham and His Flea

By Dr. Noel Smith
Editorial in Baptist Bible Tribune

Last June 30, Evangelist Billy Graham stopped over in New York City en route from abroad to his home in North Carolina. The executive committee members of his New York City crusade gave a luncheon in his honor at a New York hotel. On July 1, the New York Times quoted Mr. Graham as telling the committee members that the New York crusade was "like a flea crawling on an elephant."

"The mistakes made in New York were glaring ones, and we have tried to learn from them," the Times quoted him as saying. "New York was too big. You cannot reach a city like this from one spot."

This appraisal by Mr. Graham crudely contradicts everything that Mr. Graham, Mr. Graham's publicity organization, and all of Mr. Graham's ardent supporters wrote and said about that New York crusade at the time it was being held, in May-June, 1957.

At that time, it was one of the greatest revivals of religion ever held in the history of the world.

Now, according to Mr. Graham, it was "like a flea crawling on an elephant."

Since I am constantly being denounced as a "persecutor" of Mr. Graham, I think this is an appropriate time to get the record straight.

In the first place, how have I "persecuted" Mr. Graham?

I have not done so by criticizing the mass revival. I believe in mass revivals. I ought to; I was converted in one.

I have not "persecuted" Mr. Graham by criticizing the cost of his campaigns, or by criticizing any of his personal habits. Mr. Graham hasn't got any money that hasn't been given to him. And since the average American is go-

ing to give somebody all his money anyway, he could give it to far worse causes than to Mr. Graham's work. As for his personal habits, Mr. Graham is clean, wholesome, and honorable.

I have not "persecuted" Mr. Graham for preaching wherever he can find a place to preach; I would preach in Hell if the Lord would stand by me.

I have not "persecuted" Mr. Graham for not getting the permission from every Tom, Dick, and Harry in the country before he holds a campaign. Nor for refusing to take the time to answer every objection that is raised against his ministry.

Then how have I "persecuted" Mr. Graham?

1. I have criticized him for praising the Roman Catholic Church all over the world, when at the very same time that church was persecuting my fellow-Christians wherever it had the power to do so; burning their churches to the ground, hounding, and even murdering their pastors. And not a word of protest coming from Bishop Sheen or any other Roman Catholic official.

2. I have criticized him for refusing to hold a revival unless all the modernists in town were invited to publicly cooperate, making no public difference between those who believe in Christianity and those who reject it.

3. I have criticized him for having no real enemies but the Christian people who were responsible for his conversion, for his education, and for the opportunity that came to him to be what he is.

4. I have criticized him for refusing to stand up like a man and defend, or apologize, for state-

(Continued on page 8)

Gift Suggestions in August

(Continued from page 2)

5 copies for \$12.00. Hadn't you better send for several at once? It is really a Bible manual on home duties and problems connected with courtship, marriage, children, etc. Get your copies today.

Lady Sends "Bible Facts About Heaven" Book to Every Bereaved Family in City

The credit for the enormous good done through Sword of the Lord literature goes very largely to faithful Christians who help to spread it. One lady ordered again and again copies of the booklet, *Bible Facts About Heaven*, and explained that every time the daily papers of her city announced a death, she mailed a copy of the booklet, *Bible Facts About Heaven*, to the immediate family of the deceased. With a friendly word of comfort, this should do great good.

Some pastors have bought as many as fifty copies at a time of *Bible Facts About Heaven* to give to bereaved families at every funeral they hold. The remarkable popularity of this, little book of 64 pages, 8 chapters, is shown by the fact that we have now printed about 250,000 copies! Over two hundred people have written to say that they found Christ through this pamphlet.

It is a special favorite of shut-ins and of old people who have not long to stay here. It clears away so many doubts about Heaven, proves that we will know each other there, shows how to be sure one is going to Heaven, and on the whole, makes Heaven very real and desirable, with its plain Bible teaching, its tender illustrations and heart-appeal. Beautiful, sparkling crystalline cover makes it especially suitable for a gift. Regular price is 60c, but during August only you may have *Bible Facts About Heaven* for 48c a copy, five copies for \$2.40. Why not order five copies or ten copies at once and make shut-ins, old people and bereaved people happy? See that your pastor has a copy. He will find so much material for funeral sermons and comfort talks.

For the Hostess, for the Shut-in "God's Cure for Anxious Care" Is Ideal

When invited out to dinner, many well-mannered people like to take the hostess a "thank-you" gift. Sometimes it is a box of candy, sometimes cut flowers. But many Christians are feeling that more and more they should take such occasions to give something that will bring spiritual blessing.

Dr. Rice's *God's Cure for Anxious Care* is especially suitable for this purpose. It is the most beautiful book we have ever had published. The type is so clear, the pages so beautifully balanced, the chapter headings so striking. The clothbinding is dove grey printed in dusty pink. The jacket shows the birds and flowers about which the Saviour talked when He bade us not to fret about food or raiment. The end papers or fly leaves are beautifully colored pictures.

This is a book of comfort, with chapters like "God's Cure for Anxious Care," "Never Alone, Never Forsaken," "Power to the Faith," "A Widow, a Pot of Oil and God," etc. There are nine rich chapters, 127 pages. The regular price is \$2.00. But during the August sale alone you may have it for \$1.60, or five copies for \$8. You will find many uses for this lovely book.

How many shut-ins or sickly people would be made happy by a copy of this great book of Christian comfort!

Unsaved People and Worldly Christians Will Read "The Scarlet Sin" and Other Revival Sermons. Try it!

Mr. Floyd Collins of Boonville, Indiana, writes us:

"I was converted through reading Dr. Rice's book, *Scarlet Sin*, a little over a year ago. His books have been my constant help to this day and his personal correspondence has been a great help to me. He has helped me to know my calling and I am preparing for the ministry.

To illustrate the power in Dr. Rice's writings, this same book, *The Scarlet Sin*, has been used of God to bring three of my

friends to accept Christ as their Saviour. I still have the book, and although it is badly damaged through much handling, I intend to keep it; because it is a valuable remembrance to me in that I and three others found Jesus through its powerful sermons."

That is only an illustration of what we constantly find. Unconverted people may not read some sermons because they seem dull and uninteresting to them. But great crowds have attended Dr. Rice's revival services in which these sermons (in the book, *The Scarlet Sin and Other Revival Sermons*) were taken down word-for-word as they were preached. In these great revival crowds numbering sometimes thousands of people, there were many unsaved people. They came to hear this kind of preaching. They will read the same kind of sermons when printed.

We have found that these sermons on "The Scarlet Sin and the Roads That Lead to It," "All Satan's Apples Have Worms," "The Unpardonable Sin," "Why God Hardened Pharaoh's Heart," "The Four Biggest Fools in Town," have a deep interest for unsaved people and worldly Christians. They will read them. They deal with the sins and the problems that unsaved people and worldly Christians face. Christians will be wise, then, to give this popular and convicting book of sermons to unsaved people and to worldly Christians. They win souls, they change lives. See that the book is circulated among young people's Sunday School classes, Christian Endeavor, etc. Have a copy in your home to lend to those about you. It will help to turn people to God and righteousness and salvation. It will answer questions about worldliness and warn of the wages of sin.

There are 254 pages, twelve full-length sermons just as preached before great audiences all over America, taken down word-for-word. The regular price is \$2.50. During August sale only you may have it for \$2.00 per copy, five copies for \$10.00. May God use the book to save many!

What Can You Give to Help Preachers?

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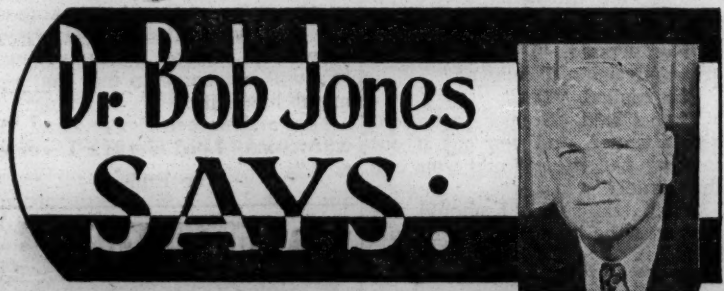
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I quote from a letter recently received from one of our Bob Jones University graduates who is a pastor in Wisconsin. This orthodox, uncompromising, soul-winning pastor writes: ". . . we remember you and the school in prayer constantly. Words cannot adequately express just what Bob Jones University has meant in my life. It has taken me off of the fence and caused me to know what it means to stand for something in these days of compromise." Bob Jones University says that preachers and laymen who call themselves Christians should "get off the fence." Bob Jones University does not stand for compromise and pussy-footing. We tell the whole, wide world that we believe whatever the Bible says is so; and we believe the Bible emphasizes clearly every fundamental of the Christian faith that has been accepted through the years by all orthodox, Bible-believing Christians. The issue to-

day is not, "What will men do with Jesus?" The issue today is, "What will men do with the Jesus set forth in the Bible?" The Jesus trimmed down by these religious liberals is not the Jesus of the Bible.

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Saddest Words

(Continued from page 1)

women from coming to Christ than almost anything else. There are a great many men in this world who know their need of a Saviour, who long for a Saviour, who have a deep desire to take the Lord Jesus Christ, but they know if they come to Him they must leave their sins behind. A man cannot come to Christ and retain his sin. You have to choose between Jesus Christ and sin. Men know that, but they are not willing to give up their sins.

At one of Mr. Moody's services in Chicago, after he had preached on the "Prodigal Son," a fine-looking young fellow came to me and said, "That was a good sermon tonight. He pictured my case exactly. I am that prodigal son."

I said, "Don't you want to come home to the Father tonight, then?"

He said, "I do."

I said, "And the Father wants you to come."

He said, "I know it."

I said, "Will you come?"

He said, "I will not."

I asked, "Why not?"

He replied, "I am entangled in the meshes of a disgusting sin."

"Then," I said, "will you not give it up tonight?"

"No, sir," he said, "I will not."

That young man went out of that place where he had been brought face to face with God's love, deliberately choosing a vile sin and death instead of Jesus Christ and eternal life. I daresay there are men and women who will go out of this hall tonight with a clear view of the fact that they can come to Christ and be pardoned, but you will not come because there is some definite sin in your life or heart that you are not willing to give up.

2. *The love of money keeps many men from coming to Christ.* Many a man knows that if he came to Christ he would lose money by it. There are things in his business that would need to be given up. But he is not willing to sacrifice the profits he gets in crooked ways. He is deliberately choosing a larger income and eternal death instead of Jesus Christ and eternal life. How many a young fellow has come to me and when I have urged him to come to Christ he has said, "I believe it is a good thing, but I should have to give up my situation if I did."

Two young ladies said to Mrs. Torrey at one of our services in Australia, when they seemed to be very near decision, "We cannot come to Christ. We are employed in a large shop, and our employer requires us to misrepresent the goods. We cannot do that and be Christians, can we?"

"No, you cannot," Mrs. Torrey replied.

And the young ladies said, "If we don't, then we lose our positions."

God pity the man or the merchant who requires his employees to lie! And yet there are such who profess to be Christians. God have mercy on such hypocrites who are hurrying on fast to an eternal Hell—every one of them. How sad it is that those young women were ready to choose their position and small salary in the place of Jesus Christ and life eternal!

3. *Love of pleasure is keeping many a man and woman from coming to Christ.* How many young men and young women there are in London who know they need Christ and would like to be Christians, but they say if they come to Christ they will have to give up this or that pleasure—the dance or the card party or the theatre. "I can never do it," they say, and they are choosing the dance or card party or theatre or some other form of worldly amusement and death instead of Jesus Christ and life.

Dr. John Hall of New York City was at one time pastor of perhaps the wealthiest church in New York City. There came to him one day a young lady who was a most beautiful waltzer, and she said, "If I become a Christian will I have to give up my dancing?"

He replied, "If you become a Christian and Jesus Christ asks you to give up your dancing, you must be ready to do it."

She replied, "If I must choose between Jesus Christ and dancing, I will hold on to my dancing and let Jesus Christ go."

What an awful choice! You have not said it; perhaps you never thought it so definitely; but some of you tonight are making that very choice. You feel you could not be a real Christian and hold on to your worldly pleasure, and you reject Jesus Christ rather than give up your worldly pleasure. You are saying by your action, "If I must choose between Jesus Christ and my dancing or card-playing or theatre, or this or that and the other thing, I will hold on to my dancing, or whatever it be, and let Jesus Christ go."

4. *The fear of man is keeping many a man and woman in London from coming to Christ and obtaining eternal life.* How many there are who when the invitation is given would like to stand up, but they say if I should do it my friends in business or society would hear about it, and what would they say? You keep your seat and you reject Jesus Christ for fear of what they would say.

In Proverbs 29:25 we read: "The fear of man bringeth a snare." It is bringing a snare that is landing many in a path that leads to eternal ruin instead of to Jesus Christ and life eternal. I would a great deal rather that men would laugh at me down here for doing a wise thing, than that the devils in Hell should laugh at me for all eternity for doing a foolish thing.

We have in our country a very foolish custom. I think you have it to a certain extent in your country also, but perhaps not to the same extent as we have it in ours. It is called "April Fools' Day." On the first day of April all the fools in America try to make fools of all the other fools. One custom is to bore a hole in a silver coin, and after attaching a string to it, put it on the sidewalk. When any one comes along and stoops to pick it up, the coin is pulled away, and they cry, "April fool." Another joke is to take a wallet and fill it with dust and dirt and chips and throw it on the sidewalk, and when any one picks it up and opens it, to cry, "April fool!"

One day a farmer went to his bank in Baltimore and drew some money, which he put for safe-keeping into his wallet. After walking some distance, he felt in his pocket and found the wallet had gone. Retracing his steps, he had not gone many blocks when he saw a circle of people round a wallet, no one daring to touch it, thinking it was full of sawdust and shavings. When the farmer entered the circle and picked up the wallet, all cried, "April fool!" but when he opened it and counted the money to see if it were all there, they felt that they were the fools.

I tell you that a day is coming for those men and women who laugh at you, because you choose Christ and eternal life, when they will say that you have made a wise choice and they were the fools. Don't let them laugh you out of life eternal.

At one of my missions I asked a woman how she was getting on. She replied, "I am not getting on at all; I am perfectly miserable."

"Why is that?" I said. "I don't know," she replied. Another said, "I can tell you why it is, she has never told her husband she has accepted Jesus Christ."

"Is that so?" I asked her. "It is," she replied. "But you stood up in the meeting?" I said.

"Yes, but not when he was present."

"Well, you must tell him."

"I can't tell my husband; he would laugh at me," she answered. "Never mind how much he laughs," I said.

"I can't do it," was all she would reply.

The next Sunday night the lady and gentleman were sitting together in one of the front seats. I stopped in the midst of my address and said, "Every woman in the house who will say that from this time on my husband shall have an out-and-out Christian for his wife, please rise." This woman immediately rose to her feet. "Now," I said, "every man who will say from this time my wife shall have a true Christian man for her husband, please rise." That man was the first man in the house on his feet. Show people the beauty and power of a living

faith in Jesus Christ, and you will bring them with you.

5. *An unforgiving spirit is another thing that is keeping men and women from coming to Jesus Christ.* They know they cannot come and bring a heart full of hate, and so they choose bitterness and hatred and death instead of Christ and life.

One afternoon at Cleveland, after Mr. Moody had been speaking, he brought me to a lady to show her the way of life. I had been speaking to her trying this and that passage to see what was in the way of her accepting Christ, when suddenly I turned to her and said, "Is there somebody you cannot forgive?"

She looked quickly at me and said, "Who told you?"

I said, "Nobody told me, and I have never seen you before tonight."

That was her trouble, and that is the trouble with some of you. Some one has done you an injury, or you think they have, and you will not come to Jesus Christ because you want to cherish this bitter grudge in your heart.

I once talked about two hours to a young lady, trying to lead her to Christ, but at last she said, "There is somebody I cannot forgive."

I told her, "You must, or be lost for ever."

But she replied, "I cannot; they have done me a wrong."

I said, "If they had not done you a wrong, there would not be

Prayer

*Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.*

*Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.*

*Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.*

*Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.*
—JAMES MONTGOMERY

anything to forgive. Have they wronged you as much as you have wronged Jesus Christ?"

In the eighteenth chapter of Matthew, commencing at the twenty-third verse, we have the parable of the servant who was forgiven a large debt, and then would not forgive his fellow-servant a trifling sum. That is a picture of the unforgiving one today. I said to her, "Read that incident; you must forgive."

But she said, "I can't." "Are you willing," I then asked her, "that God should take the bitterness out of your heart?"

She replied, "I am."

Then I said, "Kneel down and ask Him"; and she knelt down, and scarcely had her knees touched the floor, when she burst into tears, as she felt the feeling of hate taken away.

Are you going to reject Jesus Christ and eternal life for the sake of hating somebody? God have mercy upon you.

6. *Self-will stands between many a person and Christ and eternal life.* There are a great many people in this world who are not willing to surrender their wills to anybody, not even to God. They are bound to have their own way. A woman told me that on Friday night. She said, "I cannot give my will up to anybody." What foolishness! Who is this God to whom we ask you to surrender your will? God is love. Is it not wisdom to surrender our wills to infinite love and wisdom? Oh, the folly of those who will not surrender their wills to God and His love.

7. There is one more thing that is keeping people from coming to Jesus Christ, and that is *pride*. I believe that there are thousands and tens of thousands of people in London tonight who are kept from Him because of pride in their hearts. Pride manifests itself in many ways. It makes men and women, who have led moral and

respectable lives, unwilling to admit that they are lost sinners, and must come into the kingdom of God through the same door as the thief or the harlot or the drunkard. You will all have to get into the kingdom in that way.

Look at Christ's parable of the publican and sinner. First there came the Pharisee to the temple to pray, a moral, upright, prominent citizen. But what is his prayer? It is just a parade of his own virtues. "God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess." Do you know what Jesus Christ says about him? He says that this man went down to his house unforgiven.

Then came the publican—an outcast, despised by everybody, but a man who had been brought to the consciousness of his sin. He "would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, 'God be merciful to me a sinner'"—the sinner. Do you know what Jesus Christ says? "I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

I believe that very many people are being kept from Christ and eternal life by the pride of their hearts.

In Chicago I was once telling the story of a woman who had been away down in sin and been saved; and afterwards a refined lady came to me and said, "You do not mean to say that *that woman* was saved?" The strange thing was that the lady was a Universalist and believed that everybody could be saved. I told her "the woman was saved, and what is more, she was saved in precisely the same way that you will be saved if ever you are saved." That is God's truth.

Ah! but some of you people are not willing to lay your pride in the dust. You are not willing to throw your pride to the winds, and go to God and seek pardon through the atoning blood of the Son of God. You will never be saved any other way.

A lady once came to me and said, "My Christian experience is not satisfactory."

I said, "I don't think you have any Christian experience."

"Why," she said, "I have. I am the widow of a minister and a member of a church."

"Well," I responded, "I don't think that you ever were saved in your life. No, you never were, for you never saw yourself as a lost sinner in your life."

She said, "I never did, because I am not."

I replied, "Let me deal frankly with you. You are just full of conceit. Unless God opens your eyes to see that you are not essentially better than the vilest sinner, and unless you come to God and cry for mercy, through the atoning blood of Christ, you will never be saved."

She said, "You are cruel."

"No," I said, "I am kind. You are a physician, I believe?"

She replied, "Yes."

Then I said, "Suppose a patient had a tumor, and you cut it out to save her life. Would you call that cruel?"

"No," she said, "I should say that was the kindest thing I could do."

"Well," I said, "you have a tumor. Your pride and conceit are blinding your eyes so that you cannot see that you are a poor, vile, worthless sinner, and Jesus Christ died for you on the Cross."

The woman had the good sense at last to see it, but that is more than some of you have. I tell you, among the people who are in this hall there are a lot of people who are being kept away from Christ by spiritual pride.

But pride operates in another way. Oh, that by the help of God I could tear these awful scales from your eyes. Pride makes people set themselves not to do certain things which they are asked to do. "I am not coming," they say, "to the meeting," or "I am not going to the front seats," or "I am not going to the inquiry room. A person can be saved without that." They can, beyond a doubt; but if you make it a point that you won't do something of that kind, you won't be saved until you do.

In Mr. Finney's day many people found salvation under a certain tree. One prominent man said he would not go out there. It was not necessary, of course. He did all sorts of things, but he would not do that. He got no peace, however, and one day he stole out of the town the back way, and made his way to the place where the tree was, and climbed the fence around it. When he went to kneel down the wind shook a leaf and frightened him. But as soon as he knelt down and asked God, He saved him right there.

There are some of you men and women like that. Do not misunderstand me. I want to make it as clear as day. It is not necessary for you to do anything except to believe in the Lord Jesus Christ, but if you say I won't do a thing, you will never be saved until you do. You have got to lay your pride in the dust before you can find Jesus Christ.

I remember the first time I went to hold a mission. The last meeting had come, and the last person had stood up, and I got up to dismiss the meeting when a lady rose. She was the leading society woman in the town. She rose slowly to her feet and said, "Before you dismiss this meeting, may I say something?" And then, turning round to face the audience, she said, "When Mr. Torrey came, I said he would never get me to stand up, but I now wish to most humbly take it all back, and ask you to pray for me." The power of God fell on that meeting.

Some of you men and women think your position in society is too exalted for you to come up to the front with common folks and accept the Saviour just as ordinary men and women do, but if you think that, you will never be saved until you humble your pride in the dust, and are willing to go anywhere to find peace and pardon. Let us throw away everything that stands between us and Jesus Christ. He stands in this building tonight with outstretched hands. Oh, see Him! Hear the tender tones that fall from His lips, the heart-breaking tones: "Ye will not come to me, that ye might have life."

The Lord Jesus Christ who died on the Cross of Calvary, is standing here with His thorn-crowned brow and pierced hands, saying, "Ye will not come to me, that ye might have life."

Men and women rise and say, "I will come, Lord Jesus; I come now."

—The End—

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Proud Dust

(Continued from page 1)

gods!" Man could know good AND EVIL! And deny his Maker!

God did not like what man had done in listening to his mortal enemy, the soul-destroyer. The great, good God had said, "Be fruitful, multiply . . . Subdue the earth! But of one tree in the garden of Eden, eat not! That ONE restriction will remind you, Adam, that you are only a little god of dust, dwelling under restriction, under divine law, under God! The fruit is poisonous anyhow, so you are not denied anything good for you! Obey, and be blessed!"

But Adam did not obey. In pride he sinned. He would accept no condition or restriction or law. He reminds us of so many folks today! Even of top "leftist" intellectuals who just love law and order IF they can lay down the law, and give the order!

Only Man Has a Soul to Die As Well as a Body

God was not pleased with Adam. "Thou shalt surely die," the Creator had promised Adam, as a result of his sin. Not live, but die! While the forces of decay and death began their deadly work, man had a brief spell of delayed judgment, or a delay of the curtain-drop that would take him back into the dust. In the sweat of his face he would eat bread until he returned unto the ground. Out of it was he taken. "Dust thou art, and unto dust thou shalt return!"

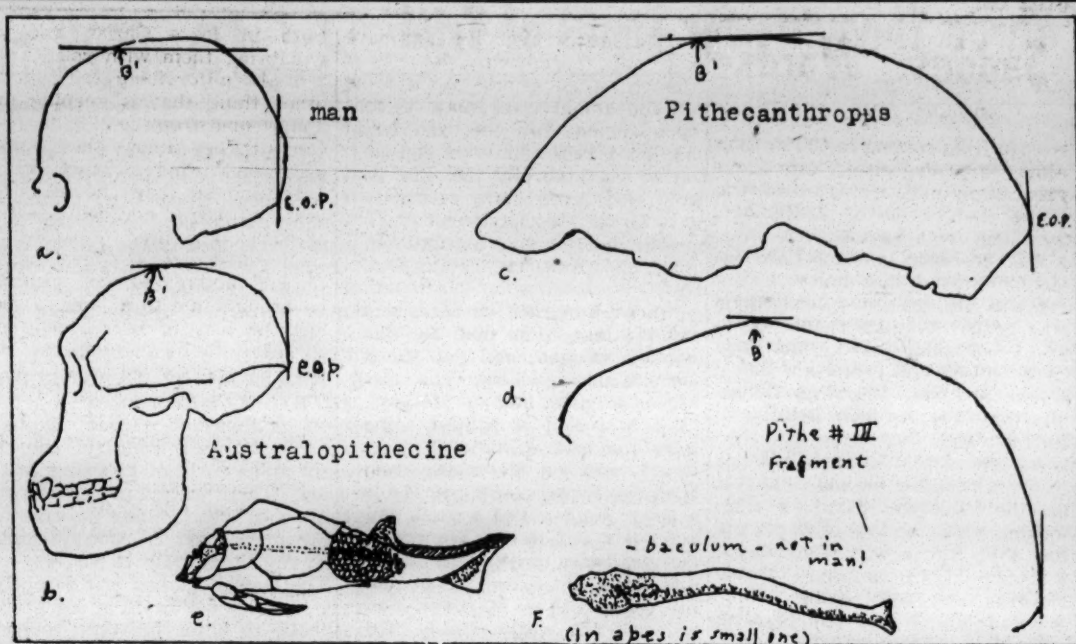
Any good chemist on earth can easily prove that the material part of man was and is composed of the elements—of earth or dust, and gases. A few dollars' worth of iron, sulphur, hydrogen, and so on. Enough carbon for a few pencils or crayons. An ounce or more of salt. And so on.

But that man, Adam, and his sons, had LIFE, MIND, SOUL (or living SPIRIT), the ability to remember, dream, plan, calculate, love, hate, build, compose music, carve statues, write plays and ora-

ferent in mental, moral, spiritual capacity. But consider his skull! His head rises above the bregma on the skull vault, and extends behind (or back of—to the rear of) the external occipital protuberance—which means in simple language that his head is higher on top and extends farther back and above his ears than in any apes! It is high time that the Church put millions of dollars into studying such matters, instead of continuing the scared-rabbit retreat from areas of science as engaged in since Darwin and 1859! Whether Genesis and Paul and Christ are considered reliable by human beings may determine how many souls find Heaven tomorrow, because millions of students are going to be taught, one way or another—for or against God!

Leading anthropologists, without meaning to help Christ, have nevertheless declared that man's parietal bone (top of calvarium or skull) rises above the bregma, while the ape's parietals do not. Also that man's occipital bone (back of skull) is farther back from the forehead (specifically the glabella, or point between the eyebrows, and slightly above). Why is this vital and of tremendous importance? Because the so-called "missing links" of Java "man" and the Australopithecinae of South Africa are, under these rules, APES! They were never in any line leading to man! They cannot scientifically defend or support "evolution."

The evolutionist's claims are as speculative or false in this matter as in the "gill-slit" teaching and "tail" teaching when applied to human embryos—which NEVER have either "tail" OR "gill-slit" or anything "fishy" or reptilian in them. As the parts of an embryo grow in proper order or sequence, so the thighs and abdomen grow and utterly enclose the end of the backbone (falsely called tail), and the pharyngeal arches (falsely called gill-slits) form the neck-mouth-jaw-voice box-hyoid structures. These are HUMAN structures, and at the SAME TIME that the "slits" (they are NEVER



Note great height of skull top above eyes in man and skull top height above bregma (B1) and back of e.o.p. (external occipital protuberance)

—a Kingdom to which we are suddenly "born again" and CAN NOT "evolve" little by little through education, science, and culture!

No rays or ray machines cause new, higher, more complex organs! No healthy scientist bathes in the deadly rays so he can "evolve higher." From the ray angle alone, the anti-Christian evolution teaching is a fraud. Creatology or creation is God's eternal truth.

We cannot afford to say insultingly, God the Great Reptile made a reptile in his image, after which it evolved "higher" toward MAN! Or worse, God the Great Worm made a worm in his image, after which it evolved "higher" toward man! The Bible is correct as it stands! God made man, in His image, after which man disobeyed, and FELL! Man has gained no new organ or structure, nor has anything else alive in the whole animal kingdom! Such fact is the reason why science never writes a book on the evolution of

who was slain as the Lamb of God—slain from the foundation of the world. "For he hath made him to be sin for us, who knew no sin; that we might be made [or become] the righteousness of God in him." There is our great hope and sure escape!

There is one kind of flesh of man, says Paul. In the beginning God made or created humans, said Jesus, "male and female." That is a far cry from an asexual (without sex) protozoan "evolving" from an inorganic world, then "descending" a la Darwin—to man! ("Rising" man thus had no sin!)

A little girl came to her mother and said, "Mother, do you remember the costly vase handed down from grandmother and former generations? Well, this generation has broken it!" Indeed, this generation and century has made many ill changes in human ways! Man is a little god of dust, and he'd better be careful! He is throwing away more than he realizes! Instead of for thirty pieces of silver, man may substitute a little "scholarship" or sophisticated intellectualism or "new culture." But the end will be the same! It is a fearful thing to fall into the hands of God as an enemy! To rage and curse, and lie and hate for a brief spell—then everlasting punishment! It never need to have been! God made no Hell for man—that awful state was "prepared for the devil and his angels." For man a far different goal was set: Calvary, and then the higher Kingdom! But oh, the unanswerable questions! How shall we escape if we neglect? What shall a man give in exchange for his soul?

Judas went and hanged himself. And we finish all chances, and banish all hope forever unless we obey God, believe His Word, and come His way! Proud little gods of dust have looked out on destroyed civilizations. There will no doubt be more such. Man cannot build without God! To try, is to labor in vain, says the Word. Spurn Him, and Satan has won, and man is lost! The life you lose will be YOUR OWN! Watch out for the deceivers who destroy and kill; they want you cast into eternal darkness! Do you want your days to take you "up" to THAT?

Watch the modernists! To call a horse's tail a leg does not give the horse five legs! To call a gospel a "new" gospel does not make it a gospel! The millions who have followed Christ, Paul, John, Moses, etc. have not been wrong! God's plan unfolds. Christ holds the keys of death, Hell, and the grave. Be wise, little speck of Proud Dust!

Hear Dr. Rice at Winston-Salem

Friends in the North Carolina area may hear Dr. John R. Rice and singer-announcer, Bud Lyles, of the Voice of Revival broadcast at Winston-Salem, Faith Baptist Tabernacle, Rev. Paul O. Raker, pastor, from Saturday night, August 22, through Wednesday night, August 26. Week-day services Monday through Wednesday at 10 a.m. Free dinner and room for pastors, evangelists, and all full-time Christian workers. A state-wide event, everybody invited.

Incidents and Illustrations

(Continued from page 3)

any way to help them? That is very true, but remember about the dear Saviour who willingly came to provide redemption for sinners, "He came unto his own, and his own received him not" (John 1:11). Isaiah 53:3 expresses it, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not."

Have you despised the Saviour by rejecting Him? Or have you exalted Him as Lord of your heart and life?

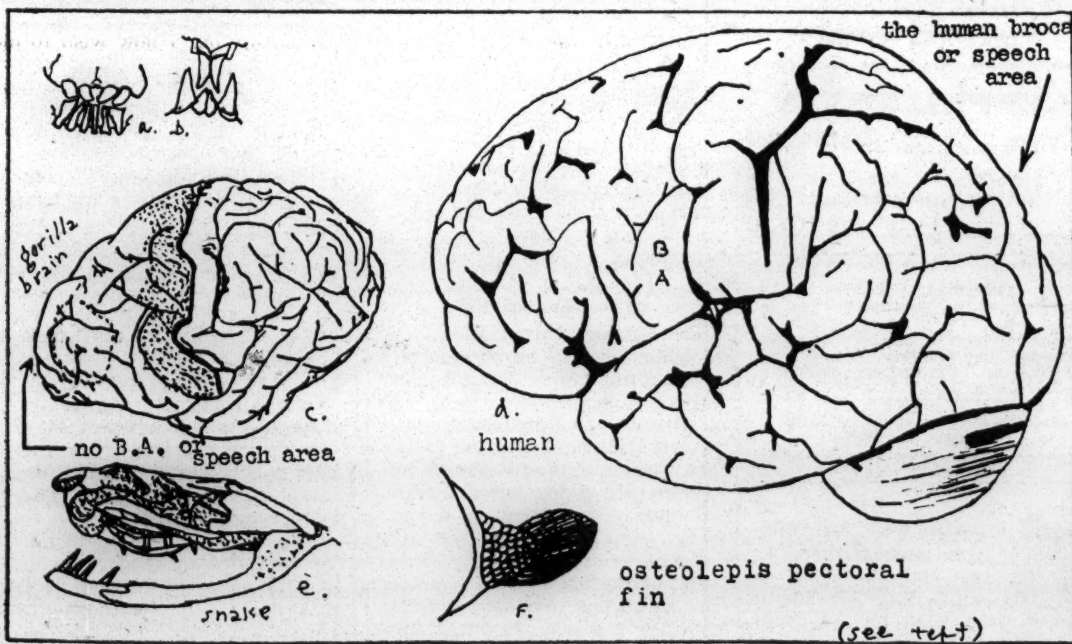
Evangelist Sumner can be seen and heard: Thru August 16: Good News Baptist Church 31st Street & Llewellyn Avenue Norfolk, Virginia

Christ died—the Bible was written, the doors of grace are still open—FOR YOU! God's great Time Clock ticks—salvation or DOOM! Choose!

What man gets at last, he asked for, if he dares build life on the "new" John 3:16: "For nature, having no love for the world, gave rise to life through natural selection, that whosoever believeth in her should perish at grave's end, there being no everlasting life!"

Take great caution and extreme care, Proud Dust!

—The End—



torious, sacrifice, teach others, discover, and a host of blessings which distinguish him from any lower animal—and still more from any torpid plant! He even lacked some simian organs which those lower animals possessed (such as the heterotopic bone called the baculum or os penis); and possessed factors which they lacked (such as the ability to talk and use language, which are man's because of the Broca area of the human brain). Man differs from the nearest creatures to him in resemblance, and differs not only in the factors already mentioned, but in many others, from certain body muscles, to foot structures involving transverse ligaments between toes. Apes, for example, lack man's tough transverse ligament between the big toe and the next. This condition is part of the reason why the ape has a hind-hand instead of "foot," and can clutch and hold better with that hind-hand than with his forehands. He is a creature rightly called "bimana" (two-handed). Now a word to the "scholars."

Scholars: How Prove Man Has Animal Ancestry?

In spite of body differences, all the way from feet up to skull, and head hair, man is VASTLY dif-

ferences in mental, moral, spiritual capacity. But consider his skull! His head rises above the bregma on the skull vault, and extends behind (or back of—to the rear of) the external occipital protuberance—which means in simple language that his head is higher on top and extends farther back and above his ears than in any apes! It is high time that the Church put millions of dollars into studying such matters, instead of continuing the scared-rabbit retreat from areas of science as engaged in since Darwin and 1859! Whether Genesis and Paul and Christ are considered reliable by human beings may determine how many souls find Heaven tomorrow, because millions of students are going to be taught, one way or another—for or against God!

Leading anthropologists, without meaning to help Christ, have nevertheless declared that man's parietal bone (top of calvarium or skull) rises above the bregma, while the ape's parietals do not. Also that man's occipital bone (back of skull) is farther back from the forehead (specifically the glabella, or point between the eyebrows, and slightly above). Why is this vital and of tremendous importance? Because the so-called "missing links" of Java "man" and the Australopithecinae of South Africa are, under these rules, APES! They were never in any line leading to man! They cannot scientifically defend or support "evolution."

God Made Man In His Image

Now away from that intricate paragraph for scholars and investigation. The Bible says we are dust. We are! Dust—plus the breath or spirit of life which God added. We have great potentials if we follow Him, love, and obey; if we accept the Saviour, and graduate "higher" to the Kingdom above—His Kingdom of power and glory

new organs—organs "coming." They can write only of real or speculated LOSSES! There isn't any "evolution higher!"

Man fell, and came to great sorrow and deep darkness and much trouble. The very ground was cursed by thorn and thistle. Abel died, when killed by his brother Cain. Adam died; Eve died. It "is appointed unto men once to die," and all but Enoch and Elijah have kept that appointment! Even ONE died who had no sin, and deserved no death, but who died to ransom and redeem fallen man. One who came from the Ivory Palaces into a world of woe. One

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Three Thoughts for Times of Trial

(Continued from page 1)

and to save that which was lost" (Luke 19:10). When He went into Peter's house on the Sabbath evening, "all the city was gathered together at the door" (Mark 1:33). When He had a meal at Matthew's house, "many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him" (Mark 2:15). He went up on a mountain and called His disciples about Him, but even then "the multitude cometh together again, so that they could not so much as eat bread" (Mark 3:20). Later He took His disciples apart into a desert place to rest awhile and they went by ship. But they could not get away from the crowds, for "the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him" (Mark 6:33).

4. *Loneliness*.—When one of the scribes rashly said he would follow Christ wherever He went, His reply was, "The Son of man hath not where to lay his head" (Matt. 8:20). Everyone knows that Peter "followed him afar off," but before that we read, "Then all the disciples forsook him, and fled" (Matt. 26:56). At the cross, in a mystery too deep for us to understand, He was momentarily forsaken by God for our sins (Matt. 27:46).

5. *Fatigue*.—He was so tired that He slept in a small boat in a storm (Matt. 8:24). He was "wearied with his journey" and sat down to rest on the curbing of Jacob's well (John 4:6).

6. *Hunger*.—At the time of His temptation in the wilderness "he had fasted forty days and forty nights" and must have been exceedingly hungry (Matt. 4:2). Then it was that the wily adversary tempted Him to turn stones into bread. There were doubtless many occasions when He was hungry, but we are told of another, near Bethany, when He found no fruit on a fig tree (Mark 11:12).

7. *Thirsty*.—Christ asked the woman of Samaria to give Him a drink of the water of Jacob's well. At the time of His crucifixion He knew such thirst as few have ever known and said simply, "I thirst" (John 19:28).

8. *Dullness and Unbelief of Friends and Family*.—His friends said He was "beside himself," or out of His mind (Mark 3:21). His brothers did not believe in Him (John 7:5). In His own country He could "do no mighty work" and "he marvelled because of their unbelief" (Mark 6:5, 6). When His disciples saw Him walking on the sea they were afraid and forgot about "the miracle of the loaves" (Mark 6:52). He was grieved with His disciples when they could not heal the lunatic boy (Matt. 17:17). One of the sad incidents of the Gospels is that immediately after Christ had instituted the Lord's Supper, "there was also a strife among them, which of them should be accounted the greatest" (Luke 22:24). At a time of great stress, when He had been agonizing in prayer, He found His disciples asleep (Matt. 26:40). Even after His resurrection He was still confronted with unbelief, and said, "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25).

9. *Criticism or Opposition*.—Christ was charged with blasphemy when He healed the palsied man and forgave his sins (Mark 2:7). He was criticized for eating with sinners (Mark 2:16); and for healing a poor man's withered hand on the Sabbath (3:1-5). The scribes said He cast out devils by the power of Beelzebub (3:22). John was criticized for not eating and drinking, and Christ was criticized for doing so (Matt. 11:18, 19). The chief priests and the elders called His authority in question (Matt. 21:23). "He came unto his own, and his own received him not" (John 1:11).

10. *Pain*.—Christ knew what anticipated pain was, and yet went steadily onward to meet it (Matt. 16:21; 20:17-19). He suffered the most terrible kind of actual, physical pain when He was scourged, crowned with thorns, and crucified (Matt. 27:26, 29, 35).

Having known all these trials as a man on earth, Christ can

sympathize and strengthen those who suffer and are tempted (Heb. 2:17, 18; 4:14-16). A vivid picture of the contrasts in the life of Christ was given many centuries ago by Gregory of Nazianzus (A.D. 325-389; quoted by W. Graham Scroggie, Keswick, England, 1923):

Christ hungered as man, and fed the hungry as God. He was hungry as man, and yet He is the Bread of Life; He was athirst as man, and yet He says, "Let him that is athirst come unto me and drink"; He was weary, and yet He is our rest; He pays tribute, and yet He is a King; He is called a devil, and yet casts out devils. He prays, and yet hears prayer; He weeps, and dries our tears; He is sold for thirty pieces of silver, and redeems the world. He is "led as a sheep to the slaughter," and is the Good Shepherd; He is mute like a sheep, and yet He is the Everlasting Word; He is the "man of sorrows," but He heals our pains; He is nailed to a tree and dies upon it, and by the tree restores us to life; He has vinegar to drink, and changes the water into wine; He lays down His life, and takes it again; He dies, and gives life, and by dying destroys death.

II. Others Have Trials

The Devil will do all he can to aggravate our trials, and one of the thoughts he injects into our minds is that our experience is unique and no one else has anything quite so bad. But this is not true, judging both by Scripture and experience. The Apostle Peter tells us to resist the Devil in the faith, "knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Pet. 5:9). And we never need to look very far without finding someone who is worse off than we are.

In the life of every true child of His, God allows those trials which are best suited to the individual need. We may have no idea of their purpose at the beginning, but if we humbly seek light from God in the midst of the trial, He will often show us what He is trying to teach us. Sometimes we may find that a severe trial has kept us from sin, and for this we can always praise God. We must not envy others the lightness of their trials, for God deals with each one according to His sovereign will and wisdom.

III. They Are for Our Good

Commenting on Psalm 94:10, Matthew Henry says:

"The same word signifies to chastise and to instruct, because chastisement is intended for instruction, and instruction should go along with chastisement."

The writer of the Epistle to the Hebrews said, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (12:11). We must not forget that real chastening is *not* joyous, but that it bears good fruit later if we take it humbly. Most Christians know Romans 8:28 by memory; but it is another thing to know it and believe it "by heart," and wait patiently to see how things will work together for our good. We cannot always see it at once.

Perhaps we are like Paul before his conversion, and find it hard "to kick against the pricks," or goads. But think what great things began in the life of the Apostle Paul when he humbly asked, "Lord, what wilt thou have me to do?" (Acts 9:6). A surgeon may hurt us, but he does it to cure.

The most gorgeous sunsets are those in which there are clouds, for on them are reflected the flaming colors of the sun as it sinks below the horizon. So the brightness of God's grace can often be seen best against the dark and lowering background of the troubles that come into our lives.

Said William Cowper:

*Trials make the promise sweet,
Trials give new life to prayer;
Trials bring me to His feet,
Lay me low, and keep me there.*

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

EVANGELIST JACK YOST, Route 2, Berwick, Pennsylvania, a Bob Jones University graduate and an experienced evangelist, has some time open in the fall in Wyoming, Colorado, and Idaho. Any church interested in his services may write him at the above address.

June 29-July 12 **EVANGELIST DICK BELCHER** conducted a revival at Pleasant Grove Baptist Church, a small country church eight miles north of Downing, Missouri. There were 4 professions of faith, 3 of these joining the church for baptism, and 7 rededications. Rev. Merlin Shively is pastor.

The evangelist has just recently given up his pastorate at De Kalb, Illinois, to enter full-time revival work. He is a sound preacher of the Gospel, a good friend of THE SWORD OF THE LORD and the editor. Rev. Dick Belcher may be contacted at Troy, Missouri.

Ten souls received Christ as Saviour, and 39 Christians came forward confessing backsliding in a meeting at Ericsburg Chapel, Ericsburg, Minnesota. **EVANGE-**

LIST JACK THOMPSON of 1214 North 38th Street, Fort Smith, Arkansas, led the campaign. People drove for miles to attend. One family came eleven nights at 160 miles round trip, a total of 1,760 miles to enjoy God's Word and fellowship with Christians. Pastor George H. Parks commends Evangelist Thompson as a dedicated soul winner and one who preaches with conviction and blessing.

The first annual Carolina Baptist Camp Meeting, June 14-28 at Asheboro, North Carolina, is reported as follows by the president, Rev. Harold Leake:

"The first week Rev. Harold Sightler of Greenville, South Carolina, and Rev. Arthur Blackburn of China Grove, North Carolina, gave the Christians a real challenge with their wonderful Bible preaching. The second week there were over 40 professions of faith in the Lord and many rededications under the evangelistic ministry of Rev. Frank Duncan, 21 Pine Street, Inman, South Carolina.

"The seven Baptist churches that united for this effort would be quick to recommend Rev. Duncan to any pastor who desires a sincere, tireless evangelist for a revival, for we feel that Brother Duncan's chief desire is to win lost souls and strengthen the church in Bible living."

Kids Korner

(Continued from page 4)

I bought yesterday. I thought I'd better keep the real one in the china cabinet after this, and I just put it there last night."

"Oh boy! Am I ever glad," said Ricky with shining eyes.

"Let's have family worship right now," suggested Daddy. "Let's thank God for His Son who died on the cross to forgive us all our sins, even the sin of disobedience. Ricky, You'll want to thank Him for the real 'Perkins Blue,' and I'll surely praise God that I have a boy that is honest and brave no matter what the cost."

(From the book, **STORIES TO TELL BOYS AND GIRLS**, compiled and written by Al Bryant. Published by Zondervan Publishing House, Grand Rapids, Mich. Permission obtained. Price, \$2.50.)

Wasn't that a wonderful story, boys and girls? I am Aunt Mary, and I have two little boys and two girls of my own. Since they enjoyed reading this story so much, I asked Aunt Joy if we couldn't print it for you all to enjoy. You know we all need to learn to ask forgiveness from those we have wronged, but we need most to remember to ask the Lord Jesus to forgive us and help us to do better.



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Billy Graham and His Flea

(Continued from page 5)

ments he has made in all parts of the world.

5. I have criticized him for all the encouragement he has given to the creation of the one-world church. And I have criticized him for saying in Honolulu that "as far as the truth is concerned," you can accept the Bible's account of the Garden of Eden literally or figuratively.

His Justification

Mr. Graham, his publicity organization, and his supporters, have consistently justified Mr. Graham's compromises with, and concessions to, the enemies of historic Christianity on the ground that these compromises and concessions are producing the greatest revival movement in modern times.

This was especially true during the New York crusade. It was one of the greatest revivals of all history. Any man who didn't go along with the "press releases" was a "persecutor."

And now what happens? Mr. Graham comes back to New York two years later and says that the New York crusade was "like a flea crawling on an elephant."

I do not believe that a flea on an elephant is adequate compensation for all the compromises and concessions Mr. Graham has consistently made to the enemies of Christianity, and for all the confusion he has created.

And if Mr. Graham is telling the truth about New York, then in San Francisco—according to his own people—they have never even found the flea.

I want Mr. Graham—and everybody else—to have all the money he can get, to have all the crowds he can get, to have all the happiness and pleasure and every kind of success possible.

But I am opposed to selling the Christian religion down the river of modernism and ecumenicism for a flea.

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Ceremonial Law Forbids Unequal Yoke

(Continued from page 1)

and received as a son if he but repent and return! So it is not important that the Jews should have a male lamb of the first year roasted with fire to be eaten with bitter herbs on the passover night; that is, the lamb itself is not important, except as it points to the perfect sinless Lamb of God that takes away the sin of the world. You see, neither the parables nor the ceremonial law are without meaning.

In Colossians 2:14 we are told how the handwriting of ordinances, the ceremonial law, was nailed to the cross. Then in verses 16 and 17 we are instructed, "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."

The Editor's Notes

(Continued from page 2)

compromisers do not want real Bible evangelism because they don't want anything "negative." They do not want enthusiasm or tears. They complain of "deathbed tales" and of "emotion." Those who are most anxious to please the worldly or avoid offense do not want the personal evangelism, the sharp preaching, the plain language, the shock of Bible evangelism.

Even among good Christians and good evangelists there are certain things that hinder evangelism. Good people feel bad about unthrifty plans, wasted money, extravagant spending, even for revival. Good people are troubled when the evangelist puts too much emphasis on money for himself or even too much money on expenses. I know a town that was greatly shocked because an evangelistic team spent \$1,400 for hotel bills in about four weeks! Evangelism that brings in unbelievers and modernists in co-operation means that the evangelist's hands are tied or his mouth is gagged on certain subjects. Evangelism controlled by committees instead of by the evangelist, God's anointed and Spirit-led man, usually means pleasing the people instead of pleasing God.

We need to set a pattern for scriptural evangelism in America, good evangelism in local churches, revival campaigns out of which will grow good Bible-believing churches, and city-wide and town-wide and area-wide campaigns. Oh, we so need the old-time evangelism that brought moral revolution, that saved drunkards and harlots and convicts and infidels and Catholics and Jews. We need the kind of revivals which make the jails go empty and lower the crime rate and cure juvenile delinquency and make modernism unpopular. We need the kind of evangelism that defends the faith, that takes seriously the command of Jesus to "beware of false prophets." We need evangelism with tears, with impassioned plea, with stern warning, with tender invitation. We need evangelism with house-to-house invitation. We need the kind of evangelism that opens the doors for evangelism in the months and years ahead instead of closing them; the kind of evangelism that builds Bible-believing churches and honors Bible-preaching pastors.

We are trying to go back to the grass roots and help to stimulate and encourage and inspire wide-scale evangelism with revivals in the smallest churches and united campaigns even up to the largest cities; the kind that makes soul-winning Christians, Bible-believing Christians, separated Christians; the kind of evangelism that will change the complexion of the churches and will lift the morals of a community and will save multitudes; the kind of evangelism that results not only in inquirers but in converts.

We thank God for the day-by-day reports of many saved through our literature. We thank God for the individuals He saves almost everywhere we go. But oh, we must call on God and meet God's requirements for a deeper work of the power of God than America is now accustomed to. Help us pray and help us work.

No one is to judge us about whether we eat pork or not. That is ceremonial law nailed to the cross. As to whether we observe the Levitical ordinances about the vessels we drink from, we are not on trial. That is nailed to the cross. We do not keep the Jewish day of atonement or the feast of tabernacles, or the feast of unleavened bread. We do not regard the day of the new moon a holy day. And the Jewish Sabbath is not required of Christians. These, the Scripture says, are part of the ceremonial law nailed to the cross. But they "are a shadow of things to come; but the body is of Christ."

The Scripture says that though we are not bound by the ceremonies, all the Jewish ceremonies pointed to Christ and salvation and the Christian life.

We do not now circumcise boys as a religious rite, but we know that the spiritual lesson that all must be circumcised in heart is binding on us.

We do not have the animal sacrifices now, but it is still true that no one can be saved but by the blood shed by the Lamb of God our Saviour.

We do not have priests and a high priest to go into a temple and sprinkle the blood of atonement, but we know that the Lord Jesus Christ is our High Priest who has entered into the holiest of all, and ever lives to intercede for us.

In Hebrews 10:1 we are told, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." The ceremonies of the law were a shadow of good things to come. We do not need the ceremonies now particularly because we have the substance itself which they picture here of

Testament Christians than for Jews under the law, about separation from unbelief.

In the texts above, Deuteronomy 22:9-11 and Leviticus 19:19, we have a clear teaching that the Christian must beware about any adulteration of the Gospel of Salvation by faith in the merits of Jesus Christ alone, that the Christian must avoid yoking up saved and unsaved workers in the Lord's work, that the Christian must beware of adding any human merit to salvation which the believer receives by having imputed to him the pure righteousness of Christ.

The New Testament teaches strongly, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14-18). It teaches clearly that we are not to receive to our houses or bid Godspeed to anybody who does not abide in the doctrine of Christ, since they are not saved (II John, verses 7-11). The New Testament teaches, "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). The New Testament pronounces a curse and a terrible anathema on anyone who preaches any different gospel than the Gospel of Christ so clearly defined (Gal. 1:8, 9). But these same truths are powerfully taught to Christians and commanded for us today in the ceremonial law.

I. Mixing Bad Seed With the Seed of the Gospel Is Forbidden

"Thou shalt not sow thy vineyard with divers seeds: lest the fruit of the seed which thou hast sown, and the fruit of thy vineyard, be defiled," we are commanded. And again the Lord commands us, "... Thou shalt not sow thy field with mingled seed. . . ." (Lev. 19:19).

The letter of that ceremonial command is not specially for us. If you want to sow seed of mingled oats and Johnson grass in your field, you may do so. It is not wise perhaps, because Johnson

dren of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil" (Matt. 13:37-39). And at the harvest time the tares will be burned. So the good seed is the Word of God, but when one puts his trust in Christ, that seed which is sprouted in him becomes "Christ in you, the hope of glory."

So we may say then that the command about the spiritual seed refers to the Word of God and particularly to the Gospel of Christ. Oh, it is so important to keep the gospel seed pure, and not to mix with it any false gospel!

What happens when mixed seeds are sown together?

In our West Texas garden once we planted rows of cucumbers, and beside that rows of cantaloupes. It was thoughtless, and how astonished I was when I picked what appeared to be a beautiful cantaloupe, and found that on the inside it tasted like a cucumber, but not a good cucumber! It was no good to eat and the seed was no good for planting.

Once as a lad I picked cotton under the hot Texas sun and thought how nice it would be if I could find a good watermelon and eat it in the shade! I found the watermelon in the patch nearby, but alas, when, with difficulty, I broke it open to eat the red heart of the melon, as I thought, I found it was not a watermelon. Someone had planted watermelon vines and citron vines or "pie melon" vines side by side. The resulting melon had a rind so tough I could hardly break it or cut it, and the inside was not even red and tasted like a gourd! That is the result of mixing two kinds of seeds in the same field.

We should beware of sowing divers seeds side by side "lest the fruit of thy seed which thou hast sown and the fruit of thy vineyard be defiled."

I do not mind if a man mixes his cantaloupes and cucumbers, or his cotton and okra, or his watermelon and citron melon, though it will bring disappointment. But spiritually we must beware not to sow divers seeds in God's field.

Oh, how jealous was Paul about the purity of the Gospel. He said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9). What, Paul, would you have people damned in Hell who preach a different gospel from that which you have preached?

And Paul answers back yes, that even if an angel of God should come to preach another gospel he should be damned. And if he, Paul himself, should fall into heresy (dreadful thought to Paul and to us) he too should be anathema, accursed!

Paul was inspired to define the Gospel very clearly, in I Corinthians 15:1-4. He said, "Moreover, brethren, I declare unto you the gospel which I preached unto you . . . how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."

Note that the Gospel involves Christ's atoning death, the perfect and sinless One taking the place of sinners, Deity becoming man and paying for man's sin. That necessarily involves His virgin birth, His miraculous life, His bodily resurrection. Those who believe in the substitutionary atoning death of Jesus Christ will not quibble at the virgin birth. But the Gospel also includes "that he was buried, and that he arose again the third day." The bodily resurrection is part of the saving Gospel. It is the proof of Christ's deity (Rom. 1:3, Matt. 12:41). Any talk of a "spiritual resurrection" instead of a bodily resurrection is hypocrisy and wicked unbelief. It was a body that was buried and it was a body that rose again according to that pure Gospel which we must protect from any adulteration.

But this Gospel is that all this was "according to the scriptures." So Paul here states twice. There is no Gospel but the Gospel as it is revealed in the infallible

Bible. We know no Christ but the Christ who is revealed in God's Word. There is no salvation except through the Gospel that is part and parcel, blood, bone and sinew of the Bible itself.

To call anything else the Gospel, or to preach any other way of salvation but by the atoning death and bodily resurrection of the virgin-born Son of God who died for our sins, is to earn the curse, the damnation, the anathema of Galatians 1:8 and 9.

I do not wonder then that for fifteen hundred years God strictly enforced among the Jews this rule. There must be no mixing of seeds! One kind of crop in one patch, and that kept pure and separated from others! And thus God was burning into the consciousness of all who take the Bible as the Word of God that He will not tolerate mixing of the gospel seed with "another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:7), as Paul expressed it by divine inspiration.

How may we today sin by sowing God's field "with mingled seed," or "with divers seeds"?

Suppose the pastor from the pulpit preaches salvation by faith in Christ and on the merits of His atoning blood; and suppose a teacher in the primary department of the Sunday School teaches that "if you be a good little boy you will go to Heaven when you die." Those are different Gospels. That is forbidden.

Suppose the pastor from the pulpit preaches that it is only by grace through faith that one is saved, but a deacon in the church or a teacher of the men's Bible class is a member of a secret order, and suppose he teaches salvation by human merit; that is, if a man subdues his passions and is kind to his neighbor and pays his honest debts and supports his family and gives to the poor, that "the Grand Architect of the universe will receive him in the Elysian fields." That is an abomination and brings the anathema of Galatians 1:8 and 9. We ought to have a holy jealousy about the Gospel.

In a modern denomination suppose some born-again pastor preaches salvation because Christ died for our sins and one may trust Him and be born again. But suppose the Sunday School literature put out by the modernistic denominational publishing house teaches (as many do) the universal fatherhood of God and brotherhood of man, and that every man is born a child of God and has the spark of divinity in him. That is an abomination of mixed seed which God hates.

An honest Christian has trusted (Continued on page 10)

Words Without Heart?

*I often say my prayers,
But do I ever pray;
And do the wishes of my heart
Go with the words I say?*

*I may as well kneel down
And worship gods of stone
As offer to the living God
A prayer of words alone.*

*For words without the heart
The Lord will never hear;
Nor will He to those lips attend
Whose prayers are not sincere.*

—JOHN BURTON

Christ and the Gospel; the ceremonies are not binding on us, but the spiritual truth is binding on us.

Yes, this ceremonial law of the Bible is inspired; it is the Word of God. It is the Word of God to Christians as well as Jews.

Abraham is not only father of the Jews, but "the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also" (Rom. 4:11). So the true Christian is the true Jew, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29).

So then, we do well to study the ceremonial law and to obey its spiritual truth. It is as easy to preach a Gospel sermon about salvation by faith in the atoning blood of Christ from Exodus, chapter 12, telling of the pass-over lamb, as it is to preach the Gospel from John 3:16. Every bleeding sacrifice in the Old Testament tells of Jesus. The Rock from which Israel received the water in the wilderness was Christ. "The law was our schoolmaster to bring us unto Christ" (Gal. 3:24).

So in the ceremonial law we find clear and strong teaching, teaching intended for Christians, spiritual, unmistakable, compelling, teaching intended more for New

grass will be a pest, but for us God speaks of spiritual seed in the spiritual field. You may grow side by side rows of small scrubby ears of corn beside rows of the best seed. It will not make the best corn; they will mix, but God here speaks of the mixing of spiritual seed in spiritual sowing.

But what does the seed here represent and what is the field, spiritually?

That is very clear from the teaching of the Lord Jesus. He tells us how the sower went forth to sow and some seed fell by the wayside and was eaten by birds; some seed fell on stony ground, did not take root, and it withered and died. Then He said some seed fell among thorns, which choked it, and while it lived it brought no fruit to perfection. Some seed fell on good ground that brought forth an abundant harvest. And Jesus explained, "Now the parable is this: The seed is the word of God" (Luke 8:11). When the Gospel is preached, Satan takes the word out of some hearts. Others are stony and do not repent and have no change within. Others are saved though worldliness keeps the seed from bearing perfect fruit.

Again Jesus gave the parable of the tares when "a man sowed good seed in his field," but an enemy came in the night and sowed tares, or darnell, among the wheat, the seed of a plant that looks like wheat, but is not wheat and grows no grain. Jesus said, "He that soweth the good seed is the Son of man; The field is the world; the good seed are the chil-

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Ceremonial Law Forbids Unequal Yoke

(Continued from page 9)

Christ for salvation and rests in the perfect work of Christ on Calvary as his sure hope of Heaven. But the same Christian perhaps sends money to a denominational program which supports unbelieving teachers in college or seminary or on the mission field. That inclusive policy has been regularly adopted and practiced

by the American Baptist Convention for many years and so by Presbyterians and by Methodists and many others. The infidel and the Christian are encouraged to be in the same denomination, and although the money of Christians is sought, the unbeliever is counted more scholarly and is promoted more. That is such an abomina-

tion as Paul described. That is sowing divers seed in the same field.

Suppose there is need for a translation of the Bible and perhaps a godly believer or two is on the committee. But along with him are men who are rated high for their alleged "scholarship," a false scholarship of speculation and arrogant guesses and unbelief, men who reject Christ and have turned their heart away from the light and so walk in spiritual darkness.

Thus it was in the translation of the Revised Standard Version of the Bible. Only one or two of the translators is known to have been a born-again Christian. Some were openly infidels in their attitude towards the authority of the Bible itself, the virgin birth, the blood atonement, the bodily resurrection, and actual deity of our Lord Jesus Christ.

One can scarcely wonder at the asinine mistake of the footnote on the first chapter of Matthew, naming Joseph as the father of Jesus, which was so obviously unscholarly and biased that it was omitted after two million copies of the Revised Standard Version were published. Nor does one wonder at the "conjectures" by which the Masoretic text was altered to fit the suppositions of what these infidel scholars thought the text ought to have been, but was not. One who does not have Christ the Light walks in spiritual darkness and we are plainly told, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). And it is abominable to put infidels along with Christians to mix the seed, teaching different plans of salvation, preaching entirely different Christs, one the Christ of the Bible taught by believers and another a man-made Christ full of mistakes and the faults of His age, as these "scholars" think. I say there is a curse on those who mix the evil seed with the true Gospel and pervert the Gospel of Christ.

And every preacher who has on his desk a Bible and pretends to preach it, but gets preaching material also out of the infamous *Interpreter's Bible*, the infidel commentary edited by Dr. George Buttrick and other unbelievers, and published by the Methodist publishing house, Abington Press, is guilty of mixing the seed, the pure Gospel with a perverted Gospel.

II. In Bringing Forth Spiritual Children We Are Not to Mix in Breeding

"Thou shalt not let thy cattle gender with a diverse kind," says Leviticus 19:19.

That is ceremonial law. I do not think that the ceremonial letter is binding on us today. I do not think it is wrong to cross the horse and the donkey and produce mules, though mules are sterile. I do not think it was wrong for Colonel Goodnight in Texas to cross cattle and buffalo, although the cattaloos, as he called them, could not be maintained as a separate species. Such hybrids in the animal world are more or less out of place, are freaks that will not reproduce as new lines, but are not now against the law of God as I understand it.

But spiritually, we are still forbidden to "let thy cattle gender with a diverse kind."

What does this mean? In Galatians 4:19 Paul wrote by divine inspiration to his beloved Christians in Galatia, "My little children, of whom I travail in

of the book, *Man Sent From God*, which is a thrilling biography of Dr. John R. Rice. Please remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate copies of the coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

Answer to Puzzle No. 29

SO THE PEOPLE
FOE S R OX
OF NINEVEH SC
N M IRI ELSE
BELIEVED E E
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M TREE F I
O OG ARE HEN
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NARROW GREET
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NET GRANTS IR
GLAD MIGHTILY

birth again until Christ be formed in you."

Paul had traveled before until these people who heard Paul preach were converted, were born again. Now that they had been led into false doctrine, Paul traveled over them again, "until Christ be formed in you," he said.

So travelling in birth means soul winning in the spiritual sense.

And in John 15 Jesus taught that every Christian, by abiding in Christ, should bear much fruit. We judge that this means soul winning. And children born are often called in the Bible the fruit of the womb.

And the Old Testament prophet said, "For as soon as Zion travailed, she brought forth her children" (Isa. 66:8).

So when a soul is saved, the New Testament teaches that he is born again. And those who toil and pray in soul winning are said to travail and to bring forth spiritual children. So as Deuteronomy 22:9, speaking of sowing mixed seed, refers to soul winning, so also as Deuteronomy 22:9 commanded, "Thou shalt not sow thy vineyard with divers seeds," refers to the sowing of the seed of the Gospel, so we believe Leviticus 19:19, "Thou shalt not sow thy field with mingled seed," refers to sowing the Gospel. Then in the same verse, Leviticus 19:19, the command, "Thou shalt not let thy cattle gender with a diverse kind," refers with another illustration, divinely given, to getting people saved.

And what is the command? Those who go out together to get people saved should be of the same kind; that is, all of them should be saved. It is a sin to team up saved and lost in soul-winning effort. That is unnatural, like the breeding of the horse and donkey, and in a spiritual sense it is forbidden.

To breed together the horse and mare of the same kind of species reproduces the race of horses. But to breed together the horse and donkey, the mare and jack, produces a mule, a sterile, unnatural hybrid. In the Lord's work that is forbidden.

Surely this is one reason why such a large proportion of people who join churches and make some religious profession are not saved, in churches where the saved and lost are members, and in revival campaigns where Bible believers and modernists are yoked together. Christians who go with unsaved people and enlist their partnership to sponsor, control, support, and take over the converts of a revival are guilty of clear disobedience to the command, "Thou shalt not let thy cattle gender with a diverse kind."

Christians and unsaved people may work together for better schools, for good government, for good business wherever there is nothing to compromise a Christian's testimony. But in the Lord's work, they are "divers kind"; they are different. It is light and darkness yoking together. It is sin and salvation yoking together. It is Heaven and Hell chained together. It dishonors God and it defiles the fruit.

But one may say that when modernists are yoked up in such a meeting, the preaching itself is fundamental. No, not necessarily. For practice is just as important as preaching. And often "what you do talks so loud I cannot hear what you say." And the modernist who sits on the committee, helps decide policies, the modernist who more or less puts the brakes on what is condemned and what is approved, the modernist who leads in prayer and gets the converts, has his impact on the meaning of the public meeting the same as the man preaching from the pulpit. When two stand together side by side, arms about each other, the saved and the lost, and leave the impression on a lost world that what the wicked unbeliever has is enough, then it is gendering with a divers kind and the result often will be a spiritual hybrid. Often such people are seed sown on stony ground which have no root in themselves and when temptation comes they fall away.

Here the Lord is teaching us that sound spiritual results in multitudes of souls genuinely saved and taught to follow the Lord, cannot follow when the propagation of souls is sought by the

(Continued on page 11)

"Great Chapters of the Bible"

Mark 1

The Saviour Serves

Clues Across

- 1 "If _____ wilt, thou canst make me clean"
- 3 "I know thee who thou _____, the Holy One of God"
- 6, 15, 18 "Thou art _____ in whom I am well pleased"
- 9 "They that sow in tears shall _____ in joy" Ps. 126
- 11 a town built by the sons of Elpaal (I Chron. 8:12)
- 13 Son of Aaron who offered strange fire and died (Lev. 10:1)
- 15 see 6 across
- 18 see 6 across
- 19 a nickname Terah could have called his son (Gen. 11:31)
- 20 "When the morning stars _____ together, and all the sons of God shouted" Job 38
- 21 "they brought unto him all that were diseased, and them that were _____ (ed) with devils"
- 24 "Let us alone; what have we to _____ with thee?"
- 25 "their great ones exercise authority upon them. But _____ shall it not be among you" Mark 10
- 26 "Whosoever therefore shall _____ one of these least commandments" Matt. 5
- 28 "The voice of one crying _____ the wilderness"
- 29, 48, 49 "Thou art my beloved Son, in _____ I am _____"
- 31 "The latchet of whose shoes I am not worthy to _____ unloose"
- 32 "in their synagogue a man with _____ unclean spirit"
- 33 "there met him ten men that were _____ which stood afar off" Luke 17
- 36 another name for Simon (Matt. 4:18)
- 37 "they left their father Zebedee in _____ ship"
- 39 "and suffered not the _____ (s) to speak, because they knew him"
- 43 initials of two friends of Paul whom he sent to Philippi (Phil. 2:25, 19)
- 44 crafty
- 45 "he taught them as one that had authority, and not as the _____"
- 48, 49 see 29 across

Clues Down

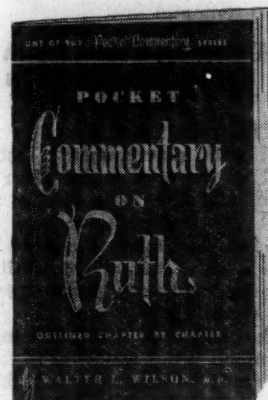
- 1 "it came _____ pass in those days"

- 2 "there went out _____ him all the land of Judea"
- 3 a town on the border of Moab (Num. 21:15)
- 4 "Have ye never _____ what David did, when he had need?" Mark 2
- 5 a small loop for pulling something
- 7 "For a certain woman, whose _____ daughter had an unclean spirit" Mark 7
- 8 "straightway they _____ their nets, and followed him"
- 10 town in Italy where leaning tower is
- 12 mountain where Moses died (Deut. 34:1)
- 14 "I will be with him in trouble; I will deliver him, and _____ him" Ps. 91 (modern spelling)
- 15 "I indeed have _____ you with water"
- 16 "when it is sown in the earth, is _____ than all the seeds that be in the earth" Mark 4
- 17 to strive for superiority (L.I.)
- 22 "these are they by the way side, where the word is _____" Mark 4
- 23 "Let him that _____ steal no more" Eph. 4
- 24 a mother sheep (Deut. 22:6)
- 26 "he came and touched the _____ and they that bare him stood still" Luke 7
- 27 "the star, which they saw in the _____, went before them" Matt. 2
- 30 "Mercy and truth are _____ together" Ps. 85
- 32 "he that smootheneth with the hammer him that smote the _____" Isa. 41
- 34 "Hold thy _____, and come out of him"
- 35 "who also were in the ship mending their _____"
- 36 to work at steadily
- 38 "Neither give _____ to fables and endless genealogies" I Tim. 1
- 40 a female sheep (Ps. 78:71)
- 41 "it went _____ with Moses for their sakes" Ps. 106
- 42 "Jesus, moved with compassion, put forth _____ hand"
- 45 initials of two N. T. women one insincere (Acts 5:1) the other devout (Acts 16:14)
- 46 initials of two wicked kings of Judah, father and son (I Kings 14:31)
- 47 "Son, thy sins _____ forgiven thee" Mark 2

Free!
for correct, prompt answers to
Puzzle Number 32

Pocket Commentary on Ruth

By Dr. Walter L. Wilson



Here is another in the little *Pocket Commentary* series, a brief study of a book outlined chapter by chapter. As a sample of the contents, observe the following from the Introduction: "The Book of Ruth is the eighth book in the Bible. Number eight in the Bible and in nature is always the beginning of something new. The eighth note on a piano begins a new octave, the eighth day of the week begins a new week, the eighth color begins a new spectrum. Always you find the number eight presenting something new. David, the eighth son of his father, began a new dynasty in Israel. In the eighth book of His Word, God did a new thing: He brought a Moabitish girl into the genealogy of the Lord Jesus."

Dr. Wilson sums up chapter one as straying and grieving, chapter two as receiving, chapter three as obeying, and chapter four as rejoicing.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

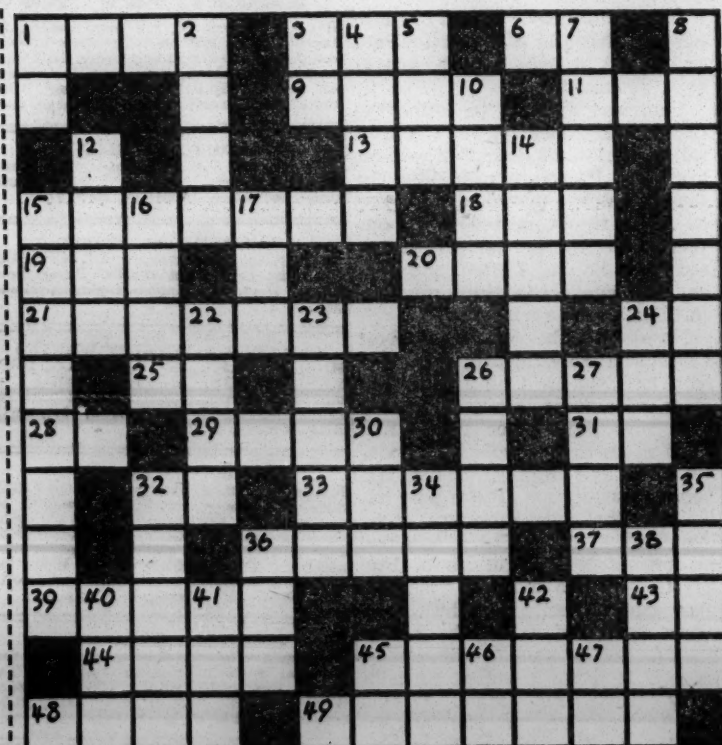
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address, and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes it much easier to check and also reduces the possibility of mistakes. Entries will not be returned.

3. In order for you to receive this week's prize, *Pocket Commentary on Ruth*, your entry must be postmarked by midnight, August 17, 1959. If your paper arrives after the deadline date, please place the date of arrival on your entry. The answer to Puzzle Number 32 will appear in the August 28 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! At the end of the year those who have forty-eight coupons will receive a large type, clothbound Scofield Reference Bible. Those who have forty coupons will receive a copy

Deadline: August 17, 1959

Puzzle No. 32



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Ceremonial Law Forbids Unequal Yoke

(Continued from page 10)

interbreeding of saved and lost, God's men and the Devil's men, those for the Bible and those against the Bible.

III. To Have a Mixed Team of Believers and Unbelievers, in the Lord's Work, Is Forbidden

"Thou shalt not plow with an ox and an ass together" was a strict rule, enforced among Jews for fifteen hundred years.

Now the letter of the ceremony is not binding. If one now wishes to hitch an ox and a donkey to the same plow, or work the two together in threshing out grain, he may do so. But in God's field, in spiritual work, the Christian is here plainly forbidden by the Word of God written for us to have a mixed team of saved and unsaved, of believers and unbelievers.

What does the ox here represent spiritually? That is made clear in I Corinthians 9:9-11. There by divine inspiration Paul wrote:

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Was this instruction, enforced for fifteen hundred years among Jews, intended primarily for the good of oxen? No. It was right that the ox which did the work should reach down for a bite of the hay or grain. The Jew was not to muzzle his ox when he was treading out the grain, laid in a circle, with the ox going around and around. But God had in mind primarily His spiritual oxen, that is, preachers of the Gospel. "For our sakes, no doubt, this is written," that the preacher who works hard at getting out the Gospel should expect to be cared for by those he helps. And the 14th verse following says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The ox here represents a Christian worker.

And what does the ass represent? He represents something different because we are commanded, "Thou shalt not plow with an ox and an ass together" in spiritual work.

I think that is made clear by Exodus 34:19 and 20.

"All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty."

Every firstling of every animal belongs to God. The first-born males of the cow, the sheep, the goat are to be offered as sacrifices. But the donkey cannot be offered as a sacrifice. It is ceremonially and typically an unclean beast. Actually, the donkey is as clean as the ox in its food and its habits. There is not much difference in the flesh. But for the ceremonial law, the donkey is counted unclean and was not to be eaten for food. It was not to be offered in sacrifice.

But still the first-born colt of every donkey belonged to God. It could not be sacrificed, though it must be redeemed with a lamb! And if it were not redeemed, then the owner must break the neck of the donkey.

And what does that mean? That means that every poor lost sinner in the world must be redeemed with the blood of Christ, the Lamb of God, or suffer the wrath of God in eternal death!

And the donkey then represents the unregenerate man, the natural man who must be redeemed or have his spiritual neck broken.

Here then as plain as day, God is saying to us that when it comes to the Lord's work, the natural unregenerate man must not be teamed up with God's man, a born-again Christian.

In the New Testament we have

this command in II Corinthians 6:14-18:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

There is as much difference between the saved and the lost as between light and darkness, as between righteousness and unrighteousness. One is the temple of God. The other is the temple of devils. One is going to Heaven, the other is on his way to Hell. One is God's child, the other is Satan's child and the wrath of God abides on him.

For the Christian then to yoke up with the unbeliever and count the unbeliever on an equality with the believer is a sin.

And we are particularly warned that the modernist is not saved, and that this prohibition against yoking up with unbelievers refers to the modernists. In II John, verses 7-11, the Scripture tells us:

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that ye lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

One who does not abide in the doctrine of Christ "hath not God." One might be wrong on lesser doctrines and be saved. One may be saved and be wrong on baptism or on the church or on some details of the Second Coming or on the security of a believer. But one cannot be saved and be wrong on the doctrine of Christ; that is, who Jesus Christ is, God in the flesh, and what Jesus did in dying an atoning death for our sins. And this doctrine of Christ includes the Bible, because that is the only place the doctrine of Christ is revealed. So one who denies the virgin birth, the blood atonement, the bodily resurrection, the actual deity of Christ and His substitutionary death for sinners is not saved, he "hath not God." And such a person we are not to receive in our houses nor on our platforms nor in our pulpits nor in a professorship in a Christian college or seminary. We are not to bid them Godspeed, not to count them Christians, not to give them the hand of Christian fellowship, because they are unconverted.

The Scripture does not indicate that it is wrong for the donkey and the ox to graze in the same pasture, drink at the same brook. So the Christian is in this world and we ought not to avoid all contact with unsaved people. The Christian may buy his groceries in the same supermarket, provided it does not sell beer or liquor or otherwise compromise his Christian integrity. The Christian and the lost man may ride on the same bus, may work for the same company, may belong to the same Parent-Teacher Association. As citizens they have something in common, the same country, the same code of laws. As parents they have interest in the same school. With natural human bodies they have need of the same kind of food. And so Christians ought to be good neighbors to lost people, ought to be friends to them in trouble, ought to love and help and seek to win to Christ lost people all around about us. The Lord Jesus loved sinners and so

should we. He ate with them in their homes, though He never let them set the pattern of life, He never obligated Himself to please them.

Should we preach to sinners? Yes, of course. And sometimes we should wait on them when they are sick or baby-sit for them while they go to church, or feed them when they are hungry. But when it comes to work in God's field, we are never to hitch up the ox and the donkey together. We are never to yoke up with unbelievers. We are never to count the saved and the lost the same. We are never to give unbelievers, the enemies of the doctrine of Christ and the Bible, the rating as Christians. To do so violates not only the plain command of the New Testament, but the clear teaching of the spiritual lesson of the ceremonial law.

The lost man may come to church and may be welcomed. But it would be a sin to receive him as a member of the church or to let him teach a Bible class or elect him as a deacon. The modernist may attend a revival campaign. But it is a sin to have him lead in prayer, or to recognize him with Christian recognition when he really "hath not God," because he does not "abide in the doctrine of Christ." Christians ought not to bind themselves with lost people in the bloody oaths of the lodges, nor in the lifelong vows of marriage, nor in the contracts of business partnership where the saved man will be obligated to live somewhat in the counsel of the ungodly. The Christian ought not to stay in the same congregation which welcomes modernist members, or ought not to support the same denominational program which supports infidels in schools and colleges.

It is a sin to yoke up the ox and the ass together in God's work.

A "De-Flater!"

An influential Christ-rejector was genuinely saved in a church service. The pastor's heart was overjoyed! The edge of his joy, however, was somewhat dulled when he asked the new convert what it was in his sermon that brought him to God. "Ah," said the convert, "It wasn't your sermon; IT WAS YOUR TEXT!"

—W. B. K.

IV. The Christian Must Not Wear the Salvation Garment of Christ's Righteousness Mixed With Human Merit

"Thou shalt not wear a garment of divers sorts, as of woollen and linen together," says Deuteronomy 22:11. And Leviticus 19:19 says, "... Neither shall a garment mingled of linen and woollen come upon thee."

Now I wear a suit of mixed wool and dacron. The ceremonial letter of the law is not binding on me. But when it comes to spiritual garments, this ceremonial law is still the law of God. And I am to make sure that I do not have a spiritual garment of mixed materials.

And what does the garment represent?

In Matthew 22:1-13 the Lord Jesus told about the king who made a marriage for his son and invited many.

"... And the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen" (Matt. 22:10-14).

Both the bad and the good were invited to the wedding. But there was only one requirement: each one, poor and rich, bad and good, must have "the wedding garment" furnished freely by the king himself! And the man who did not have a wedding garment was speechless, with no excuse because he knew the rule, and he was cast into outer darkness.

No one sits down at the heavenly feast given by the Father to honor His Son Jesus Christ with-

out the wedding garment, which is the white robe of the righteousness of Jesus Christ!

So the spiritual garment which must be of unmixed material is the robe of salvation.

Isaiah is sometimes called the Gospel of the Old Testament, and Isaiah tells us of this same truth.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61:10).

Oh, as sweetly as in the New Testament, Isaiah praises God for salvation, "for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness..."

The spiritual garment which must be unmixed is the robe of righteousness, the garment of salvation.

We remember that Adam and Eve in the Garden of Eden were naked and unashamed. Why should they be ashamed? They had never sinned. They could not be embarrassed. They never needed to hide. They were as pure as the angels of God!

But when sin came in, they found themselves naked and ashamed. They could not face God they felt so guilty. So they made themselves aprons of fig leaves. But that was a flimsy covering that would soon wither and fall away. So God gave them the promise of the coming Saviour (Gen. 3:15). And I think they were brought to see their great sinfulness and turned to God for mercy and forgiveness. At any rate, we are told, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21).

As far as we know, that was the first blood ever shed in this world when God killed innocent animals and clothed Adam and Eve. And that means spiritually that all of us were naked, guilty sinners with nothing to hide our shame and our sinfulness before God and men, until Jesus died and so God imputed our sins to Jesus and Jesus suffered for them and then God counted His righteousness as ours and clothed us with a robe of His righteousness!

Christ Himself is this robe of righteousness. In Jeremiah 23:6 He is called "The Lord our righteousness."

And Paul said about the Jews over whom he so grieved and prayed, "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:2-4).

The white righteousness of Jesus Christ is the only garment to cover our shameful, sinful state. It is the only garment that will admit us to the wedding feast in Heaven!

When the dear Lord Jesus died on the cross, they stripped off His garments. Even that seamless garment which was never patched or fitted but was made perfect to picture the complete and perfect righteousness of Christ—that garment Jesus laid aside. Soldiers gambled for it and one poor sinful man bore it away that day. The Lord Jesus took off the seamless robe that we might wear it! The poor sinner took it away that day as a reminder that every poor sinner in the world may have, unmerited, without purchase, and without deserving the covering of the righteousness of Jesus Christ. So "blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7, 8).

So the robe represented in the ceremonial law when we are forbidden to have it of divers sorts, of mixed material—that robe is the garment of salvation.

One reason compromising and worldly Christians disobey the command of God about yoking up with unbelievers, seek the fellowship of the unsaved, join with them in lodges, run with modernists and unbelievers in denominations and solicit the co-operation of saints and sinners, believers and infidels alike in revival campaigns, is that

they do not properly appreciate the sinfulness of man and the straitness of the way of salvation. It is Christ and He alone.

The modernist may be as suave and cultured and pleasant as you please and have a black heart. He looks like a sheep but he is inwardly a ravening wolf. Foolish and shallow thinkers often speak of how gentle and loving and uncontentious modernists are. Well, the modernist has no deep-seated convictions to defend. He is not offended by others who have such convictions. It is no virtue not to be offended by sin. It is no virtue to enjoy the fellowship of those who hate Christ and spit on the blood and mock at the Bible. The difference between those who are saved by the blood of Christ and those who are unsaved is the difference between day and night, between Heaven and Hell.

I beg every reader to make sure that in the garment of salvation which you hug about your shoulders to cover your sinful nakedness before God, there is not to be one thread of your own merit or your own works.

When Jesus died on the cross He cried out, "It is finished!" (John 19:30). That meant that all the price was paid. There is nothing you can add.

The lodge member may be taught that if he subdues his passions, if he is kind to his neighbor, if he supports his family, if he pays his debts and is loyal to his government, at last "the Grand Architect of the universe will receive him in the Elysian fields." But that is paganism, infidelity, not Christianity. You know, salvation in Christ is exclusive. The Christian religion is intolerant. It brooks no substitution and no competition and even no human assistance to the imputed righteousness of Jesus Christ given freely to the sinner who trusts in Him.

Some think that they can be saved only by long crying and praying or long seeking. But thus, unconsciously, they would add the virtue of their striving to the merits of Jesus' blood. Others think that Christ does the initial act of saving and they must maintain their position by their living and striving and holding out. But thus they would take away from the pure warp and woof of the garment of Christ's righteousness. There must be no linen added to the wool. There must be no mixture in the garment.

A woman asked me seriously, "After I am saved, after I am born again by trusting Christ as Saviour and have really taken Christ into my heart as Lord and Saviour and have become a new creature, now if I fall into sin will I be lost?"

I answered her thus, "If you earned the salvation and bought it by your good works and deeds and character in the first place, then the first moment that your good deeds and works and character are less than the holy perfection God requires, that moment you lose your self-earned salvation. But if you are depending on the perfect finished work of Christ on the cross and covered with His righteousness imputed to the believing sinner, then you will lose salvation only when Christ fails."

"But He will never fail!" she said.

No, He will never fail. And that is the only safety, the only security, the only guarantee, the only assurance, that any child of God will reach Heaven. We are saved and kept on the merits of Jesus, the perfect Lamb of God. His righteousness covers us. His character is implanted in our character. And God has predestined us to be conformed to His perfect image. His Spirit dwells within us. We are His.

Make sure that you do not defile that pure garment of Christ's righteousness by trying to add to it any human threads of merit. Compared to the shining brightness of Christ's righteousness, they will be dirty and stained.

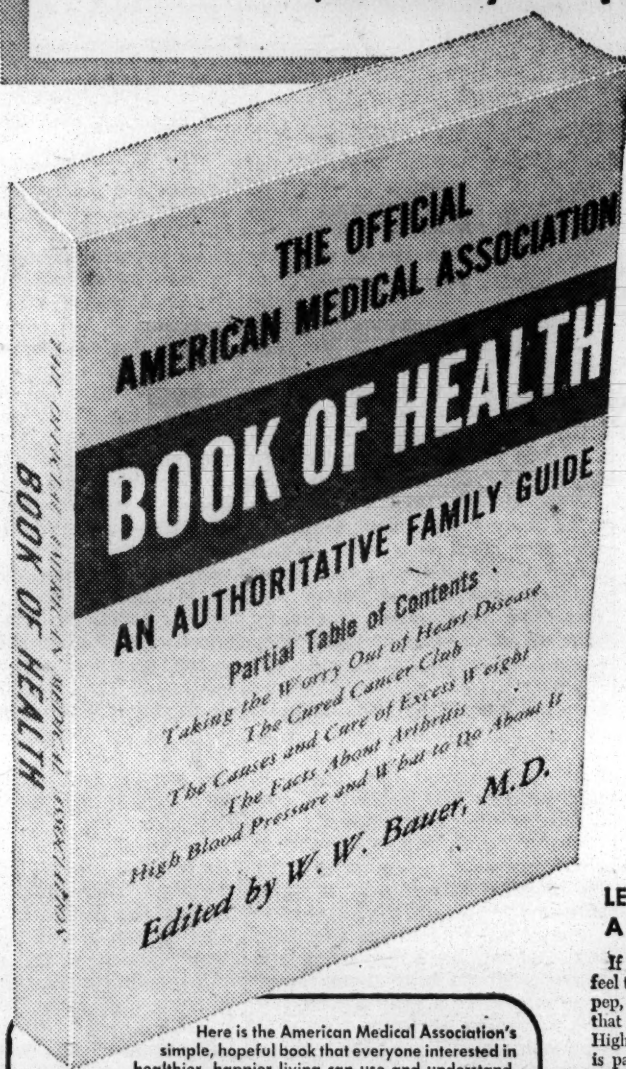
Here we have it then in the ceremonial law, spiritually pictured, that it is a sin to mix the gospel seed. It is a sin to gander saved and lost and hope to produce sound Christians. It is a sin to mix the team in working in God's field. It is a sin to mix anything else with the righteousness of Christ in the garment of salvation.

—The End—

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